THE EXERCISE

Of the love of God crucified for us.

OR

The true way to true happineſſe.

VVritten in Latin.

By a R. Father of the Societie of JESUS.

Non judicavi me ſcire aliquid inter vos niſi Ieſum, & hunc crucifixum. 1. Cor. 2.

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Monestre Anglarum Carmeli
Antwerpi

To the truly vertuous & noble Lady.

The Lady

MARIE VAVASOUR

Worthy Abbeſſe of the moſt antient & firſt Monaſtery of Engliſh founded beyond ſeas & the mother houſe of the true Daughters of S. Bennet in Bruxelles.

MADAM;

Wishes to be good muſt be placed upon what is good: & to be truly reall & not emptie deſires, they muſt showe the meanes to obtain it. Since then my wishes to your Ladiship & your holie communitie are placed upon the beſt of goods, viz, true happineſſe, they are clearly evidenced to be the beſt, & by showing you in this little treatiſe, the

high way to that happineſſe, viz., by imitating our Saviour in his Paſsion, they are likewiſe proved truely reall. All that I can thinke may be wanting, but hope you will never find wanting, is, my heartie prayers, to the ever Immaculate Virgin, under whoſe protection you & your holy Communitie have alwayes lived, & whoſe name you have choſen, that she, that was the mother of a Crucified God, would be pleaſed to make (by her Continuall interceſsion) the croſſes you may find in this vayle of teares, what they have bin to her owne ſelf, her dear ſon, & moſt dear friends a royall path to a moſt bleſſed Eternitie.

Your Ladiships devoted
Servant

J. S.

THE

THE EXERCISE

Of the Love of God who was Crucified for us.

Paræneſis to the Exerciſe of Love.

THere needed not many arguments to incite a Chriſtian to this exerciſe, for if he would but remember, that he is a Chriſtian, that is, one, who ownes that he was redeemed by the moſt precions Blood of his Lord God, and meerly through love to a ſlave infinitly underſerving, would comprehend, that ſo great a love of his lord & his God towards him, did not onely require from

him a ſilent love, but a Seraphick love, nay more then Seraphick, even an infinite infinite love.

Whereas it can ſcarce be expreſſed, and with teares of blood cannot be ſufficiently lamented (as Lodivicus Bloſius that man of excelent piety often complaynes) that the ingratitude, the ſtupidity & beſottedneſſ of ſoules is ſuch, that a miſerable wretch careſſed with ſo great a love of his God, with ſuch extraordinary advantages, does not love him with all his heart, with all the tenderneſs of his ſoul, nay that it is not wholy employed in revering, admiring, and magnifying this immenſe love of God towards him, but that ſcarce once in a day, nay ſcarce once a month, or

or what is truely wonderfull, ſcarce once in a year, nay what is abſolutely unworthy, & intollerable, ſcarce once in his whole life, that he meditates ſeriously on this ſo infinite love of God, on this profound Abyſſe of all mercy, he ſcarce returnes one ſparke of love for ſo great a flame of Charity, *Quid eſt homo*, what is this unmindfull wrereh of thee, *that thou art mindfull of him, or the ſon of man that thou viſiteſt him?*

Now then o Chriſtian if though late, yet ſeriously, being frightned out of this thy lethargie thou doeſt acknowledge, deteſt, and condemne thy former ingratitude, and that admonished by the Apoſtle, thou wilt henceforth dedicate, all thy thoughts to him, by reflecting *upon him which ſuſtay-*

ned of sinners such contradiction against him self for thee a sinner Heb. 12. if thou doest desire to consecrate thy whole heart with all its inclinations to the love of JESUS thy saviour; then that thou mayst doe it more fervently & more earnestly.

The Dignity of this Exercise.

CONsider first how excelent and how noble this exercise is, which you may gather from its very name: It is the exercise of the love of God: This is the most sublime of all, even of the Theologicall vertues: This is that vertue which by reason of its great exelencie is proper to God alone, can be naturall to no creature, how noble soever he be,

so

ſo that who ſoever participates hereof, is truely ſayd to be made a conſort and partaker of the Devine nature, for he is partaker of the operations of Devine nature (as it is nature) according to the Devines.

From hence it may alſo be gathered, becauſe this is a perpetuall exerciſe, and proper to the Heavenly Jeruſalem, & therefore will be thine in all Eternity; unleſs thou, o miſerable, either by thy defect or neglect shouldſt exclude thy ſelf for ever from this cœleſtiall ſtate, which ecchoes with, and will eternally, ſing that new ſong. Apoc. 5. *The lamb that was ſlaine is worthy to receive power, & Divinity, & wiſdome, & ſtrength, & honour, & glorie, & benediction, &c.*

If then thou wouldſt be a com-

panyon to all the saints in heaven, you must be the companyon & imitator of them on earth.

Surely if there could be any exercise more noble, Christ him self would not have recommended this, to the SS. Frances, Edmond and Daniel a most religions man, &c. As most acceptable to him, and this which is reported of S. Frances in the annalls of that Sacred Order is notably remarkeable; that the Saint being at Prayer, with extreame fervour he humbly begged of Almihty God, that he would bepleased to discover in what exercise of piety, both him self, ard that whole order newly instituted by him might be most agreable to his Divine Maty and being devinely inspired he tooke the Holy

ly ſcripture in to his hauds, and againe and againe humbly beſought that he would vouchſave in the opening thereof to diſcover his Divine will to him, but when once, twice & thrice, he had done this, and as often times having shutt the booke, at the opening thereof the hiſtory of Chriſts ſuffring allwayes preſented it ſelf to his ſight; he could not doubt but that the Meditation of the paſſion of Chriſt, would bemore acceptable to his Devine Majeſty then all other exerciſes of piety.

what need is there of any other examples? yet truely could ther be any other ſuch exerciſe, she to whom wee pay more then to the whole tryumphant Court, the moſt glorious mother of God, had practiſed it, whileſt she was yet

in earth ; the holy Ghoſt her moſt amorous Bridegroome who had revealed to her otherſecrets of the Devinity , would have taught her that alſo. But by the teſtimony of S. Hierome, aud S. Brigit in her Revelations, that after the aſcenſion of her ſonne , she alwayes meditated on his moſt holy Paſſion (S. Hieromes own words are) *which was ſo fixed in her heart, that whethershe eat or whether she worked, it was alwayes fresh in her memory.*

Butthe value Chriſt puts upon a ſoul addicted to this exerciſe, learne from himſelf , who once appearing to S. Gertrude upon the feaſt of the Holy croſs, conſider my Beloved Daughter, ſays he ſince though Ihanged ſo few hours upon the croſs, yet I have

ſo

ſo ennobled it, that now it has the cheefeſt honours through the whole world; what place muſt that ſoul have, what degree of honour muſt that ſoul be placed in, on which by a continuall meditation I have hanged ſo many more yeares.

But that which moſt of all exalts this exerciſe, is that great eſteeme, where with Chriſt himſelf celebrates the memory of his Paſſion, ſince for that onely end, he did inſtitute the moſt auguſt ſacrifice of the maſs, that by ſo unheard of, and ſo renowned a miſtery, he might ſanctify the memory of his Paſſion, giue the participation of the Body & Blood of God, then which nothing can be imagined greater or more Devine, and would

would think it well employed, if it was made use of in commemoration of his Passion & Death, and yet man forgetts this so great mistery, and Priests also can forgett it, dayly poluting their mouthes, unmindfull of the Blood of God, bereaving him of that little loane, as if it greived them to recompense the expense of the Body & Blood of God made for them, by a little reflection of the Passion of our Lord, which not with standing is in that mistery placed before theire eyes.

The Pleasantness of this Exercise.

COnsider further (least so me shadowe of difficulty or troble should fright you from this exer-

exerciſe) how pleaſant and delightfull the ſame is, for it was not in vaine promiſed to us by Iſa. cap. 12. *you ſhall draw waters in joy out of the ſaviours fountaynes.* This is the wine cellar, into which Chriſt our King brings his Beloved ſoules where being inebriated they cry out, Pſal. 22. *Thy Chalice inebriating how goodly is it.*

Nor doe not imagine there is any hidden bitterneſs in this exerciſe, though you heare the ſpouſe name it *a bundle of mirrhe*, for if she calls it *a bundle of mirrhe* she does not deny but that it is, *a cluſtre of cypres in the vinegards of Engaddi:* yea if she ſays mirrhe, imagine myrrhe to be ſweeter then honey, for elſe how could it be, that it should remayne betweene her breaſts.

But when you heare the lord pro-

promising the true spirit of this exercise to the house of David, & to the inhabitants of Jerusalem, consider that weeping, and teares are promised, *and they shall looke towards him whom they pierced and they shall lament him with lamentation, as it were upon an Only Begotten* Zach. 12. It is also called *Spiritum gratiæ*, spirit of grace: and this does as well become these teares as what S. Austin reheareses of those teares, which he shed at the reading of the Eccleſiasticall Himnes, whose owne words the contemplative soul may fittly make use of to Christ suffring, *moved with so great a prodigie of thy mercy how have I wept, O Good* JESUS *in the meditation of thy most cruell Death. The sweetnesse of thy mercy is melted into my heart, and from thence sprungup affections*

ctions of piety, teares ran downe apace, and it was well with them. Better farr then for the filthy and floating pleaſures of this world which are ſcarce taſted before they aregone, and in the meane time with how many remorſes doe they prick and ſting poore miſerable ſoules, and what horrid punishments muſt they here after eternally ſuffer amongſt millions of torments.

But you aske me whence comes this ſo great ſuavity and delight? doe you not know? did you never yet taſte how great and how manifold are the ſweetenesſes of devine mercys, which God has hid in the Death of his Onely Sonne? has it hitherto been hid from thee? come meditate, and taſte how ſweete the Lord is.

Cen-

Certaynely that great apearance of ſalvation which flows from all thoſe fountaynes, begetts joy and conſolation; whileſt the ſoul drowned in that Ocean of Divine mercy, in that ocean of the blood of its Lord does certaynely repoſe and reſt, *He alſo who did not ſpare his owne ſon for our ſalvation, but gave him for us all:* cannot but give us all things with him:

More over the infinite Dignity hereof creates the joy of eternall joys, as thus, for unleſs thoſe joys should be infinite, the wisdome of God would never have purchaſed them for us at the infinite price of his moſt precious blood.

Laſtly how comfortable ought this to be which S. Gertrude ſais she learnt from Chriſt himſelf:

That

That never any body looked upon the effigies of Christ crycified with eyes of compaſion, but that he was regarded by that crucifyed ſaviour with an eye of pitty.

Hence S. Frances fetched his foutayne of joyes, hence his pleaſures *lib.* 1. *Cron. cap.* 103, who when ſometimes he was depryved of his ſight (as it happened oftentimes for a whole month) and that he was asked by ſome of the Religious, why for his recreation he did not give order that ſome pyous booke should be read to him, he anſwered, that he received ſuch infinite ſweeteneſs in the Contemplation of Chriſt paſſion, that if he were ſure to live to the end of the world, he would never deſire other lecture for the recreation of his ſoul.

The utility of the exerciſe of love in this life.

COnſider what advantages proceede from this exerciſe, for according to S. Bonadventure: Collat. 7. *He who diligently and devontely does exerciſe himſelf in the moſt holy life and Paßion of our Lord, will aboundantly find there allthings neeeſſary and uſefull for him, ſo that he will have no need to ſeeke foranything out of Chriſt.*

Firſt then he who continually contemplates Chriſt crucified, becomes neceſſaryly adorned, withall the moſt excelent vertues, having there ſuch great examples of all vertues propoſed to him, and alwayes ſuch prodigious nourishiment from the five wounds of

of his ſaviour; for it would be a moſt intollerable arrogance if a baſe worme should be puffed up, when the Lord of all Majeſty was ſo abaſed, if this wretch should endeavour to be preferred before others, when his Lord, when the ſon of God was reputed leſs then a thief: & not think it unworthy to appear indelicacy under a thorny head concluding with the Apoſtle Gal. 6. *God forbid that I should glory, ſauing in the croſs of our Lord* JESUS *Chriſt.*

Moreover hence it follows that ſuch a perſon muſt neceſſaryly enjoy a great peace and tranquility of mind, but it is ſuch a peace as the world cannot give, nor any thing elſe which is not God; for whileſt he mixes his good things, with the bittereſſ of his Lords Paſſion

sion and mollifys his Adversitys with them also, he is neither delighted with good fortune, nor cast downe with bad.

Besides it is a strong Defense against temptation, for if the Devill does so tremble at the Image of the Cros, though but paynted how much more will he be frightned to see it engraven in the soul of a Christian, through the continuall meditation of the passion of Christ, and the imitation there of.

But here is a double brazen wall against sin the one of feare, where by he reckons with himself, if others sins, though in the person of the son of God, must be expiated with such cruell torments what punishments might he imagine would be due to him, a most wicked

wicked wretch for his owne ſins. The other of love, where by he accuſes him ſelf, to have contemned ſuch treaſures of Divine benignity, piety and Charity, to have been ungratefull to ſuch an infinite goodnes, and concludes it would be more cruell then Death, and more deteſtable then hell to offend him any more. So very true it is which S. Auſtin ſayd; *That he found no ſuch efficacious remedye, as the wounds of Chriſt.*

In Death.

BUt the advantage of this exercise is chiefly found in the article of death; wee muſt dye and if wee will dye like Chriſtians wee muſt dye in the embraces and kiſſes of JESUS, who dyed for us

us but with what confidence doeſt thou thinke, with what affection, with what familiarity, this contemplaror will reſigne his ſoul in the wounds of his Lord who has lived all his life in them, in comparaiſon of others who have not done it; how juſtly he confides that Chriſt does ſtretch out his armes and hands from the croſs, to embrace this gratefull perſon, who has been mindfuld of his paſſion ſince he has been formerly pleaſed to write him in his hands, when he was unmindfull and ungratefull. How ſeaſonably imitating S. Bernard, in preparing himſelf a bundle of Mirrhe of the bitterneſſes of his Lord, ſhall he obtayne priviledges in his Death, and he will tell (as he did, being formerly in a ſeekneſs de prived of his

his ſenſes, and called before the Tribunall of Chriſt) he will ſay unto Sathan reproaching him with his former ſins; I confeſs I am not worthy of, neither can I by my owne merits obtayne the Kingdome of heaven; but my God having purchaſed it by a double title, to witt, by inheritance of his Father, and by the meritt of his Paſſion, he is content with one title, and beſtows the other upon me, by whoſe gift I am not ashamed to chalenge it as my right.

After Death.

NOe ſmall advantage will ariſe from this exerciſe in the day of judgement, when the ſigne of the ſon of man shall ap-

peare in the skye. Matt. 24. at which ſpectacle the wicked will tremble for feare, and *ſay to the mountaynes, fall upon us, and to the kills cover us*, Luc. 23. but then the lover of the croſſe will rejoyce, and our owne expericence teache us, how much difference there is, betweene the vayne ſtudys of other men, and this moſt noble exerciſe of the Paſſion of Love.

There is yet one thing more which ought extreamely to ſpurr up every one to this exerciſe, even thoſe who are moſt ſloath full, that this is one, or rather the moſt eaſy meanes of eſcaping the paynes of purgatory: Our life is hedged in amongſt ſo many ſeverall vices that you will hardly be found ſo pure, and ſo unspotted, in

in the eyes of your judge, judging your very good workes, but that there will much ruſt remayne to be purged away: what great thing doe you thinke muſt be done, whereby you may be preſerved from thoſe flames? Doe you not know? tellme, ſuppoſe you had a Divine Inſpiration, that ſome yeares hence, you shouldbe roaſted for the ſpace of an hour by a ſoft fire in the markett place, unleſs you should follow the councell of a prudent man, and redeeme it by ſome certayne meditation of that punishment for the ſpace of one quarter of an hour every day, how would you value that man, and that manner of meditation? And yet alas can you fancy, that theſe fires may in any wayſe be com-

pared with thoſe of purgatory, and can you thinke that one hour in purgatory will ſuffice for your ſins? Doe not imagine that you are holyer then thoſe ſaints, who would thinke it great mercie, to burne but one day, nay three, or ſome times fitteene in thoſe flames? And there is nothing which can ſo readily quench thoſe flames, as the Blood of Chriſt, and his infinite ſatisfactions, which are particularly applyed to us by the remembrance of the paſſion of our Lord, as one preſerved from Purgatory does relate. Spec: exemp: diſt: 6. that when ever he ſaw a Crucifix he was alwayes uſed to beg, that for thoſe bitter paynes ſake, which he ſuffred in his Death, he would bepleaſed to free him from the payes

paynes in purgatory.

And finally what ought moſt of all to recommend this exerciſe is, that if there be any way, which can lead a man to the cheif degree of holyneſs, to the ſtate of a Seraphin, this either is the onely, or at leaſt the moſt eaſy of all others.

Albertus Magnus (as P. Suquet, and other Authous of ſpiritual matters reports) does affirme that one ſimple but devout memory of Chriſt ſuffring, is more advantagious, and more pleaſing to God, then dayly to diſcipline till the blood runs downe, then to faſt a whole yeare with bread and water, then to repeate every day the whole Pſalter.

S. Bernarde conſcious of theſe things Serm. 43. in Cant. *Bre-*

thren after my convertion, knowing well how defective I was in meritt, I tooke care to bind up for my self, a litt le bundle of Mirrhe, collected out of all the anxietys and bitternesses of my God, and carefully placed it betweene my breasts; no body shall take this from me, it dwels betweene my breasts: To meditate these things, I called wisdome, in these I placed the perfection if my justice, in these the plenitude of knowledge, in these the riches of saluation, in these the abondance of meritt.

Epilogue to the Reader.

WHat say you to this, pyous Reader., is it not wisdome to meditate these things? or will you with the wise of this world who esteeme these exercises onely fitt for the ignorant, consider some

ſome thing more relevate, and buſy your ſelf in thoſe great councells of vanity, which how ſublime ſo ever they ſeeme to be, never reach beyond the grave? or doe you beleive S. Bernard to have been an ignorant ſimple fellow? yes perhaps in that ſimplicity, which God him ſelf has onely thought worthy of his diſcourſe: Proverb 3. *And his communication is with the ſimple.*

Or perhaps hauing rejected the wisdome of the ſaints, thou as the Gentiles did, doeſt repute the croſs of thy ſaviour as fooliſneſs? What then? will you be yet more ungratfull to him, who has ſo exceſſively obliged you? that you will not ſo much as beſtow one quarter of an hour every day in revering his benefitts,

for the admiration whereof, Eternity it ſelf ought to be eſteemed to short? Or will you rather have experience of theſe ineffable comforts, which the thirſty ſoul ſucks with a profuſion of joy from the fountaynes of our Deare Saviour? Or laſtly doe you not wish to your ſelf a life adorned with all vertues, , a quiet and ſecure Death in the armes of the holy JESUS, An immunity from purgatory, the glory of a Seraphin in Heaven, if ſo then ſay with the Spouſe Cant. 7. *I will goe up into the Palme tree, and take hold of the fruites there of* Pſal. 136. *Lett my right hand be forgotten, if I doe not remember thee O my God crucifijed for me.*

THE

THE AGREEMENT
Of Entring in to the Exercise of Love.

WHereas some yeares since it happened, that some goods soules with an incredible advantage, did agree a mongst themselfs to recite every day the Lettanys of the Ever Blessed Virgine, to implore a happy death: so others have resolved to begin this Exercise of Love to obtayne perseverance in the Love of JESUS crucyfied.

The conditions of this agreement.

FIrst whosoever will be a partaker herein, must every day at least for the space, of halfe a

quarter of an hour, meditate on ſome point of the Paſſion of our Saviour, which being done, by ſome short prayer beg of Chriſt, that he will vouchsafe to reade the names of all the brethren, which are written in his hands, and that he will be pleaſed eternally to have them placed in his ſacred wounds, eſpecially in his his ſide, neare unto his heart: and to this purpoſe may be fitted that prayer out of the aboue mentioned place of the Soliloq of S. Auſtin; with that prayer: *Anima Chriſti, &c.*

The Prayer of the Agreement.

THy hands o Lord have made us, thoſe hands (I ſay) which were ſtruck through with nayles for us; doe not

not deſpice the worke of thy hands, looke I humbly beg, on the wounds of thy hands: you have wrote us in your hands, read that writing and ſave us. O Good JESUS *heare us, hide us with in your wounds, never ſuffer us to be ſeparated from thee, in the hour of our Death call us unto thee, that wee may eternally with thy ſaints ſing thy mercys.* Amen.

Secondly that he endeavour to win, as many as conveniently he can to the frequenting of this exerciſe.

Upon theſe conditions many have been received, before ever this booke ſaw the light, and dayly more doe enter themſelus, ſo that if you deſigne to liſt your ſelf, you will not be the hundred, nor the thouſand, who have alreday ſubſcribed to this our agre-

ment: but will you not then Joyne in our conditions? doe you hate your self so much, as that for the meditation of half a quarter of an hour dayly, and a little endeavouring to propagate the love of your Redeemer, you will not have the meritt too have placed every day more then hundreds and thousands in the sacred wounds of JESUS thy saviour? or doe you thinke, that you can gett any place more convenient in life, more safe in death, or more happy during Eternity.

Doe this then and you shall live.

The method to be observed in this exercise.

THE same manner is to be used in the meditation of this mistery as in all others, first the

the memory must be possessed of the presence of God, with whom you are to treate in your meditation; then his assistance must be implored by some short prayer (which is commonly called preparation, which albeit according to your intention, is some times to be directed to God the Father, Begging v: g: the grace of compunction, in this or the lyke manner, *Effunde super me Spiritum gratiæ & miserationis*, or, *Da Domine capiti meo aquam, & oculis meis fontem lachrymarum, ut aspiciens meum quem confixit, tabescat in me anima mea*: Some times to Christ in Begging the spirit of love, in this or the lyke manner. *Transfige Domine* JESU *cor meum, & medullas animæ meæ, suavissimo amoris tui vulnere qui cor tuum amore mei passus es vulnerari*, some-

ſometimes to our Bleſſed Lady with ſome verſe out of the Himne *ſtabat Mater*, &c.

Eia mater fons amoris
Me ſentire vim doloris
Fac ut tecum lugeam.

OR

Sancta Mater iſtud agas
Crucifixi fige plagas
Corde meo valide
Fac me vere tecum flere
Crucifixo condolere
Donec ego uxero.

Then an act of faith may be made as will be ſayd here after; which being done, one of the points aſſigned muſt be meditated upon, by exciting your ſelf to a ſence of what is thence deduced, or to ſome other according to the inſtinct of the Holy Ghoſt.

Laſtly

Laſtly this exerciſe muſt be ended with a short colloquie, whereby you muſt render humble thankes to the Devine Goodneſſ for the miſtery whieh you have meditated, then you muſt offer your ſelf and all your actions to the honour of your Redeemer, and ſinally you may beg what you pleaſe conformable to the intent of your meditation.

Note further, to the end you may begin this exerciſe with more fervour, you muſt not come to it, without ſome previous recollection; to which end you may make ſome short but profound and hearty proteſtation, whereby you proteſt in the preſence of your God, that your true deſigne is in ſome meaſure by this exerciſe to ſatisfy that infinite obli-

obligation, whereby you are bound to acknowledge at all times the infinite love of thy God towards thee.

Note 2. there is no neede of any thing besides an act of faith, whereby you doe firmely and sincerely in the presence of thy God beleive the mistery which in the station of the present day is proposed to be meditated, for example, I beleive that the Son of God with the horrour of his Passion did sweate blood, and yet notwithstanding that horrour, he did offer himself to his Father to undergoe it for my sake:

3. Though in the following meditations, divers affections may be suggested, yet the same also may be reïterated, sometimes during the whole weeke, sometimes

mes during part of it, ſo as the Holy Ghoſt shall inſpire you: but it is chiefly expedient for thoſe who are yet frayle to relapſe into mortall ſin, to exerciſe them ſelves firſt in procuring affections of the feare of God, of contrition, and of the horrour of ſin: Now the moſt convenient time for this exerciſe will be, after the evening examen, with a contrite and broken heart, to make an act of contrition, and a ſtrong purpoſe of amendment.

4. This Exerciſe may be performed on the greateſt feſtivalls as well of our Lord as his Saints, with reflection upon the glory which Chriſt by his Paſſion has merited for his Saints, and by giving him particular thankes in theire name: reflecting alſo upon the

the ferveur with which they were formerly inſpired by the meditation of theſe miſterys; laſtly by comparing the Glory which Chriſt did obtayne in his Reſurrection, with the dolors and Infamie which he ſuffred in his Paſſion, and therby excite your ſelf to greater gratitude and congratulation, vide lib. of the Exerciſe of Love written in French pag. 293. where this is at large ſett downe.

5. To the end the ſame miſterys repeated in ſomany weekes might not proue tedious, as alſo that each might be more accurately conſidered, it was thought fitt to propoſe the whole Paſſion of Chriſt to be meditated on in thrice weekes as appeares by the Order of the Meditations.

THE

THE PRACTISE

Of the Exercise of Love.

The first weeke.

SUNDAY.

Of the Institution of the most venerable Sacrament.

AN Act of faith may be thus made. I confess in the presence of my God, whom I worship, that the son of God, the day before he suffred for us, in token of his infinite love, and in memory

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ry of his Passion, did leave his Body and his Blood, with his whole Divinity to he received by us in the Holy Eucharist.

Observe how the greatness of the Devine Love appeares in thys mistery, that at the same time, when men did contrive his Crucifixion and Death, he did most liberally bestow upon thern, the Holy Eucharist, that is whole God him self to be received, with all his Divinity, with all his treasures of wisdome, power and goodness, as if it were in one morcell. Undoubtedly here seemes to be agreat combat betweene God and Man, which shall gain the victory whether the world and its enchantements, an iniquitys, or God with his Benefitts and love.

But to what end did God es

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atblish this Holy Table ? certainely for no other end ; then that by that ſtupendious and dayly unbloody Sacrifice , he might continually renew the memory of the benefitt of his moſt precious Death.

Render then from the bottome of your heart acts of thankeſgiving for both thoſe unſpeakable benefitts, and that you may the better do it in vite thy Angel guardian , and all the Angells to give thankes for thee and wish each of them a heart and a tongue where with they might worthyly prayſe and magnify, ſo great a liberality: And laſtly beg of his Devine goodneſs through the bowels of his mercy and love , that when he shall have united thee eternally to himſelf he will make thee an eternall prayſer of himſelf. MON-

MONDAY.

Of the Buffet received in the houſe of Annas.

ACknowledge the ſeries of the matter of fact by an act of faith as above.

Conſider who it is, that is ſtruck by a vile baſe officer? it is thy God, *That great God, Lord and King above all Gods*: But for what reaſon? poſſibly be cauſe he ſpoke unadviſedly, who is he that should ſpeake un adviſedly? The un created word, the word of the Eternal Father, the wiſdome of God; but to whom could ſo great a Majeſty ſpeake ſo unadviſedly, as to deſerve to be ſo injuiouſly ſmitten? to a vile wretched man, achild of the earth, a ſcelerate

rate, a rakehell guilty of all ſorts of wickedneſs.

Admire why the earth does not diſſolve at ſo great a prodigie of impiety, why a thunder bolt does not crush that impious head, how the Angells can ſuffer ſo great an injury done to theire God or how the dumb creatures can looke upon it.

Admire and againe admire the Devine Love who bound his owne hands with the chaines of thy love that he might not revenge the injurys don to his ſon.

Admire yet more that thou thy ſelf haſt ſo often times buffetted thy God; and laſtly admire that thou haſt ſo little profitted by ſo great an example of patience as not to be able to ſuffer the leaſt injury, for the love of God.

TUES-

TUESDAY.

Of the Denyall of S. Peter.

AN act of faith &c.

Conſider that the ſame thing which S. Peter did that night, you have often times committed; how often intangled in the company of your wicked comrades, upon the firſt occaſion of ſinning, have you denyed that you knew your Redeemer? For you know he is your God, your Creator, your Redeemer, and yet you have had the impudence to offend him, who purchaſed thy ſalvation moſt unworthy wreteh, with no leſs price then that of his blood? Indeed you would not have done it for your owne ſalvation: you deny that

then that you know him ſo often as you committ a mortal ſin.

If then when you looke upon the Crucifix, it happens to you as it did to S. Peter, that the Lord turning himſelf lookes upon thee (which he does by the revelation of S. Gertrude above mentioned) why doe you not goe out with S. Peter and weepe bitterly? Or have you the heart to looke upon thoſe eyes which ſo often have wept teares and blood for thee, and not ſhed one teare? nor for ſo many teares of love, can you not give one teare of compnnction? Jerem. 9. *VVho will give water to my head, and to my eyes a fountayne of teares.*

WEDENSDAY.

Of the Flagellation.

AN act of faith &c.

Conſider with what horrour thy God was ſtruck, when the ſentence of flagellation was given by Pilate, he ſaw the People in crouds runne from the judgement ſeate to the place of punishement and almoſt every one fore telling evill, many curſing him, and ſome animating the tormentors, to teare his devine flesh in pieces? What ſpectacle of horrour could exceede this, when his Devine hands being tyed behind his back; and he violently hurryde away between two orthree hangmen, he ſaw the rods and whips made ready, and thoſe hangmen threatning all that theire

re malice could invent? and laſtly when he ſaw him ſelf naked, and beheld the ſtripes imprinted by a moſt hellish rage upon his moſt delicate skin? Doe you not think that he ſweate blood againe with the horrour there of? And yet he ſuffred himſelf to be ſcourged, and received upon his moſt innocent flesh more then five thouſand ſtripes, which thou (moſt unworthy ſlave) ought to repay upon thy moſt guilty shoulders.

First excite compaſſion for thy Lord ſo cruelly torne, then examine thy ſelf, what returnes you have hitherto made ſuch a maſter; o black ingratitude! to have yet returned nothing for ſo great à Love! but what will you hereafter doe? ſhall a light feare of ſome difficulty (as it has

often times done) hinder you from fullfilling the will of God? when ſuch an immenſe horrour did not hinder your God from procuring thy ſalvation.

THURSDAY.

Of the condemnatiou of Chriſt.

AN Act of faith &c.

I Repreſent to your ſelf that Chriſt (as St. Bonaventure relates) when he perceiued that the ſentence of the croſs was to be pronounced againſt him, immediately he threw himſelf upon his knees, and receiued it kneeling that he might be obedient to his eternall father even unto Death.

Caſt your eye on the one ſide, and you will ſee Pilate ſitting on the Tribunall, a place rayſed up

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a poore earth worme and on the other ſide the Lord of all Majeſty ſett in a low place on his knees.

Conſider further the words of the ſentence. I Pontius Pilate condemne thee JESUS to be hanged upon the eroſs, that is I dirt and nothing condemne the Lord of heaven and earth, the authour of life, to death.

Whence ſo great a change? whence ſo great a Cataſtrophe? how comes Majeſty reduced ſo low? onely be cauſe a ſervant having committed high treaſon againſt God, ſhould have been punished with eternall Death, unleſs his Lord would undergoe that moſt juſt ſentence, by a moſt unjuſt ſentence of death.

And shall any Body hereafter

doubt, how much God desires his salvation? and shall any body despayre of so great mercy? Incite in thy self confidence, and pray, doe not enter into judgement with thy servant O Lord, for whom you were pleased to undergoe the sentence of death.

FRYDAY.

Of the Crucifixion.

AN act of faith &c.

Consider though Christ hitherto had given great testimonys of his love to us, yet as if he should doubt whether or no he had given us sufficient proofes, he would confirme it by this prodigie of love, that he might write us all in his hands: consider with what pen and Inke the names of all

all mankinde are written in the hands of our Redeemer: The nayles ſerved for a pen, and the ſtreames of blood for Inck: conſider what price our Redeemer payd for our ſoules, who writ them with ſuch characters in his hands, and truely ſuch characters as he is pleaſed to retayne, and have before his eyes in memory of them to all Eternity.

Doe you then queſtion when you ſee him ſpreading his armes ſo wide upon the croſs, but that he invites thoſe ſoules to his embraces? or doe you think that you can doe any thing more acceptable to him, then to reſtore thoſe ſoules, ſnatched from the clutches of the Devill, to his embraces? Beg then with S. Auſtin in his ſoliloquies (onely changing

the ſingular into the plurall) *Thy hands O Lord have made us, and framed us of earth, thoſe hands I ſay which were pierced with nayles for us; doenot deſpice the worke of thy hands; looke I humbly beg upon the wounds of thy hands: O Lord God thou haſt written us in thy hands, reade that writing and ſave us* cap. 2. pray alſo with S. Xaverius, haſt not thou o Lord redeemed the ſoules of infidells? (adde, and of ſo many wicked Chriſtians) yet behold as a reproach to thy Blood, hell is filled with thoſe ſoules.

SATERDAY.

Of the taking Chriſt from the Croſs.

AN act of faith &c.

Meditate what a sword of ſorrow pierced the ſoul of the moſt

moſt bleſſed Virgine when she received her moſt beloved ſon being taken from the croſs into her lapp, and beheld his wounds.

Approach thou alſo and looke curiously upon them, looke upon his forehead torne with thornes, his mouth black and blew looke upon the wounds of his hands and feete, looke in at his ſide opened, or rather at the wihdow, and ſee the heart of thy God wounded with the love of thee, and laſtly contemplate the authour of life dead for thee; and then ſeeing the Angells of peace bitterly weeping, the ever Bleſſed Virgine a true ſorrowfull Mother full of teares, all creatures dumb, the ſun, the ſtones, with mournefull acts bewayling the death of the authour of theire being; and

canst thou for whose sake these things were done, exceede the stones in hardness? wilt thou not lett fall one teare of love, one teare of compassion? Beg of the Ever Blessed Virgine:

Virgo Virginum præclara
Mihi jam non tis amara
Fac me tecum plangere

Fac me vere tecum flere
Crucifixo condolere
Donec ego vixero.

THE

THE SECOND WEEKE

SUNDAY.

Of the Bloody ſweate.

AN act of faith &c.

Conſider how great muſt be the horrour of this Paſſion, ſince according to our Evangeliſt, his ſweate became lyke drops of blood running downe upon the earth, and the Greeke word ſignyfys lyke great thick drops, from whence the author of this booke, which is called the exerciſe of love, does not judge improbably, after many other authors worthy of Credit, that Chriſt in that ſweate loſt more

then ninety ſeaven thouſand drops of Blood; *no doubt his ſoul was ſad unto death*, as he alſo begged of his moſt beloved Father, *that if it were poßible this cup might paß from him*, where note that he firſt ſaïs: *Father to you all things are poßible*; and adds *if it be poßible lett this cup paß from me*? but what made this impoſſible to him to whom all things were poſſible? It was the love of us which had made that impoſſible.

O Extaſie of love! O ſtupendious effect of thy piety towards us! who to redeeme a ſlave, has delivered up thy owne ſon, that you might deliver a moſt wicked wretch from the jawes of ſathan, and for one who did not ſo much as petition thee for it, thou wouldſt not heare thy moſt innocent

cent ſon praying ſo many hours for himſelf.

And yet this ſlave affrighted with the leaſt difficulty, can take no paynes, pray one hour; forgive the leaſt injury, or reſiſt one temptation for love of ſo good a maſter.

MONDAY.

Of the mocking of Chriſt in the houſe of Caiphas.

AN act of faith &c.

Meditate how that the Eternall wiſdome of God was mocked and ſcoffed at a whole night, guarded by thoſe moſt impious hangmen, his eyes were blinded; he was ſpitt upon, he was buffetted, he was blaſphemed, the cruelty of that night

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was ſuch that nothing but the day of judgement can bring to light the things which Chriſt ſuffred that night.

If a ſtranger you never ſaw nor heard of, if a thief, if a murderer, if a dog should be ſo unworthyly and cruelly dealt withall, with out doubt you would be touched with compaſſion conſider it is thy Lord, thy Redeemer has ſuffred theſe things, it is the moſt meeke and innocent lamb of God, it is the ſon of God who has ſuffred all this, and for thy ſake alone, and yet it moves no pitty in thee!

Eja Mater fons Amoris!
Me ſentire vim doloris,
Fac ut tecum lugeam.
Fac ut ardeat cor meum
In amando Chriſtum Deum
Vt tibi complaceam.

If

If thou hadſt any ſence, you ought with S. Frances: Chr. S. Fran. part. 6. l. 1. c. 1. moved by this meditation, to goe out & fill al places with ſighs & groanes, becauſe God having ſuffred ſuch great & un worthy things for us, yet wee ſo eaſijly lett them ſlip out of our memorys, & can ſcaree heartily & humbly acknwoledge ſo great an advantage.

TUESDAY.

Of the mocking in the houſe of Herode.

AN act of faith &c.

Aske who that is, who cloathed in a white veſt is mocked lyke a foole, and when you ſhall be fully perſwaded by an act of faith that he is that wiſdome which proceeded from the mouth of

of the moſt High. Imagine you heare him ſay, *Doe yee know what I have done for you* (which words S. Bernards ſays may be applyed to every miſtery of the Paſſion) and uſed by Chriſt in that miſtery Joh. 13. Imagine I ſay that you heare Chriſt reproaching thee *Doeſt thou know what I have done for thee?* youc all me the word of God and the eternall wiſdome, and it is well done, for I am ſo; If then I the eternall wiſdome, have choſen to be contemned, and meanely eſteemed of in this world, you ought alſo to chooſe to be deſpiſed, and love to be diſregarded in this world; but doe you not ſeeke to be magnifyed by men? (then ſays S. Bernard) either God was deceived, or elſe the world errs; if then you would not

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erre beg of Chriſt that he may teach thee, for his love ſake, to love to be deſeſteemed in this world.

WEDENSDAY.

Of the Croune of thornes.

AN act of faith &c.

Conſider firſt how terrble was this punishment (for as S. Hierome reports) the ſacred head of our Saviour was deepely pierced whith more then ſeaventy prickles of thornes. And yet whileſt you are crowned with roſes, whileſt you follow carnall delights and pleaſures, you have the impudence to call your ſelf a Chriſtian: have you the confidence, thou who art pampered and lulled in delicacie, to ſtile thy ſelf a member of that head crowned with thornes? yet with

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S. Catharine of Siena, you must choose one or t'other, either to enjoy a golden Crowne here, and in all Eternity one of thornes: or else make use of one of thornes here, and in all Eternity enjoy one of Gold.

Consider secondly, how shameful and ignominious was this Crowne to Christ, for it was placed upon his sacred head in reproach of an affected Kingdome, where upon those wicked Officres in mocquery, saluted him King of the Jews, and Pilate afterwards exposing him to the view of the People, scornefully says *Behold your King*.

But you who know him to be, the King of Kings and Lord of Lords, acknowledge him also in this habitt to be thy King, and salute him with these words of the

the Church. Apoc. 17. *Hayle our King, thou onely haſt had compaſsion of our errours.* Invite alſo the Angells and all Creatures to adore him. Pſal. 99. *Adore him all yee Angells* Pſal 69. *All the earth adores thee, and ſings Pſalms to thy name.*

THURSDAY.

Of the carying the Croſs.

AN act of faith &c.

Conſider how ardently Chriſt embraces the croſs preſented to him with both his armes, but oh! how impious was this carying the croſs! to loade a man whoſe ſtrength was ſpent with the cruelty of his torments, with that very Gibbet to which he was to be nayled: but how willingly did he embrace it, becauſe he foreſaw, that from thence

ce there would proceede so much advantage for thee; for thee then Christ undergoes the burden of the cross, and why is it? to incite thee by so noble an example to carry thy cross (which is infinitely so much lighter) Goe to then, hearken to the voyce of thy Lord carying his cross. St. Luc. 9. *If any one will come after me, let him deny himself, take up his cross and' follow me*; Doe not grow' stiff necked, but say with the Apostle from the bottome of thy heart: Heb. 13. *Lett us got out to meete him with out the campe bearing upon us his reproaches:* He, went before (says Tho. à Kemp.) carying his owne cross, to teach you to carry your cross, courage then my Brethren (Sayshe) lett us run chearefully, he will be

be our helper, who is our leader.

To cary thy croſs, is dayly to mortify thy ſelf, for the Love of JESVS crucyfyed, to thinke with St. Borgia that hour to be unhappy to thee, or that death might over take thee, that day on which you were not particularly mortifyed; ſo ſay with St. Bonadventure, *I will not live o Lord unwounded, becauſe I ſee thee wonded.*

FFRYDAY.

Contemplation of the crucifix.

AN act of faith &c.

Contemplate thy God, thy Saviour, in the greateſt neceſſity in the greateſt poverty, in the greateſt infamie, in the greateſt

teſt ſorrow, hanging three long hours pining away till death; yet he is thy God, yet for thy ſake thy God is reduced to ſuch cruell, ſtraytes.

What haſt thou hither to done for him? or what will you here after doe? at leaſt, if in theſe terrible torments, you did heare him with a dying voyce crying out, *Sitio*, *I thirſt*, would you not at leaſt follow the example of Davids ſoldiers, & endeavour to procure him ſome refreshment, even through the midſt of the enemys, through the Iaws of Death.

But thy God does not require of thee water ſo hard to come by; will you then procure it for him? goe neare unto this Dying Saviour and aske, what doe you thirſt

thirſt for, my Lord JESVS? and if he should aske you, doeſt thou love me my Beloved ſoul, ſay with St. Peter, *Lord thou knoweſt I love thee.* For I love thee my God, my Saviour with all my heart; then this Dying Saviour may ſay to thee, if thou loveſt me, love thoſe ſoules which thou ſeeſt I love ſo very much, give me this comfort that theſe my infinite ſorrows, that this profuſion of my blood, may not be in vayne.

What will not this ſo juſt requeſt of thy God obtayne from thee that thou wilt attend, and alwayſe attend the ſalvation of ſoules?

SA-

SATERDAY.

Of the Sepulcher of Christ.

AN act of faith &c.

Before the sacred Body of thy Lord is buryed, lett your spirit approach once more unto it, and when you have reviewed all his wounds, enquire, *why are these wounds O Lord* JESUS *in the middle of thy hands*; and you will heare him answering in the very bottome of your heart, thou hast given me these wounds; first stand amazed: have I afflicted thee o Lord with these wounds? Have I crucifyed thee? then pray, *poure out upon me O Lord the spirit of Grace, and compassion, that I may weepe over him, whom I have crucifyed with my sins.* Then consider with S. Bernard

serm.

ſerm. 3. de nat. What exceſſive wounds they muſt needes be, for which there was neceſſity that your Lord Chriſt was wounded in ſo horrible a manner.

Yet you muſt not deſpayre of pardon, but be aſſured that he who made the price of his blood, the remiſſion of thy ſins, would not ſuffer his ſo infinite paynes to be in vayne: fly then to the embraces of thoſe ſacred wounds, and before they are hid in the grave, imprint upon them a thouſand kiſſes, a thouſand embraces.

THE THIRD WEEKE

SUNDAY.

Of the captivity of Chriſt.

AN act of faith &c.

Conſider how great the love of thy God appeares in this action towards thee, he is betrayed by a Diſciple, for ſooke by all, before theire hearts were ere diſmayed, or once daunted with the leaſt ill word; and againe conſider he does not fly from his enemys or deliver himſelf from ſo cruell a Paſſion; to the end he might render himſelf a faithfull ſacrifice for thee, and thy ſalvation, by whom he foreſaw

ſaw that he was to be a thouſand times betrayed: nay juſt lyke a thief, he ſuffers his neck and hands to be bound, that he might breake the chaines of thy ſins.

Say then heartily, why o Lord JESUS have I ſo often offended thee? O that I had never offended thee? grant in honour of thy moſt ſacred chaynes, that I may never be ſeparated from thee to whom I will eternally bind my ſelf, with a thouſand armes if I had ſo many.

MONDAY.

Of the accuſation in the houſe of Cayphas and of the ſentence of Death.

AN act of faith &c.

Meditate why the Lord being accuſed, as well here in this

Tribunall, as afterwards before Herode and Pilate was ſilent, why alſo being here judged guilty of death, as afterwards condemned by Pilate to the great aſtonishment of the judge he remayned ſilent.

Laſtly why as well here, as immediately after ſentence, being buffeted, and hurryed away, to the croſs, he kept himſelf ſilent; why was he guilty? certaynely he was not, by the very teſtimony of the Judge: he was truely innocent as to any crimes of his owne, but moſt guilty with others crimes, nay thy crimes; therefore that he might repreſent to thee, what thy comportment will be before the eternall Judgement ſeate, where conſcience accuſing, judging, and con-

condemning thee, you will have nothing mutteringly to alleadge, why the execution of the eternall ſentence ſhculd be deferred any one moment, he repreſenting thy perſon, and taking upon him the punishment due to thy ſins, had nothing to ſay: will you ever forgett ſo great a benefitt? if you should beſtow not a quarter of an hour every day, but hours in revering ſo great a benefitt, doe you thinke that you should ever ſatisfy your Duty? heare the admbinshment of the wiſe man: *Forgett not the kindneſs of a ſurety, for he has given his Life for thee.*

TUESDAY.

Of the comparing Christ with Barrabas.

AN act of faith &c.

Consider how unworthy was this comparaison, but how much more unworthy was the slight, that the son of God was putt in comparaison with a thief, and afterwards this thief preferred before him, a rakehell before God, a murderer before God!

Then admire not the impiety of the judge, but rather admire thy owne malice they who despised him, did not know him. 1. Corr. 2. *For if they had knowne him, they would never have crucyfyed the Lord of Life:* but you who know him,

him , whom you profeſs to be your God , doe yet every day preferr your wicked deſires and affections before him.

But aboue all things admire, the inſcrutable abyſſe of devine love, which preferred the ſalvation of ſo many ungratefull ſoules , before the welfare of his moſt beloved ſon , then whom eternity contaynes nothing ſo precious , beſides the treaſures it ſelf of the Divinity; you therefore who acknowledge him to beſo humbled for thee , prayſe him and exalt him with thy affections aboue all that is in heaven and earth , in the ſea and elſe where: Apoc. 7. *Benediction and glory , and thankesgiring honour and power &c. be for ever to the lamb ſitting upon the throne*, who was humbled for

us, and our sins; promise that henceforth, you will love nothing besides him, that you will endeavour that all men preferr him before all other things, and for the love of him, who for thy sake would be placed behind a thief, place all thy affection behind him.

WEDENSDAY.

Of the presenting Christ to the view of the people Ecce homo.

ACt of faith &c.

Whilest you heare Pilate pronouneing, *Ecce homo* imagine that you heare the eternal ffather calling out of she Clowds. *This is my Beloved son*, imagine also your Angell guardian proclayming, Behold thy God, behold,

so

to what pass thy Love, whither thy sins have brought him, that he might in his owne person satisfy the punishment due to them.

But now being waked from thy letargie, ponder these things with thy self; ought those sins, wich I have committed so easily and so slightly, cost my God so much? Did there remayne so cruel a penalty for me? Oh me! how did I sport in the streetes of impious Babilon (such play is sin) whileſt in the Royall Chamber sentence of Death was pronounced against me, the Onely Begotten son of God heares this, and immediately casting away his Diademe, bare foote, ashes springled upon his head, weeping and wayling as he goes to the pla-

ce where his ſervant was condemned to death: what ſhall I doe, ſhall I yet mock and ſcoff at his teares? ſhall I yet with the perfidious Jews, give ſentence againſt him by my ſins? ſhall I yet perſever crying out with them, crucify him, crucify him? ſhall I yet laugh and mock at his blood?

Be asharned and falling at his feete beg pardon.

THURSDAY.

Of the fainting of Chriſt under the Croſs.

AN act of faith, &c.

Conſider how that he; *who with three fingers ſuſtaynes the whole world*, his ſtrength being ſpent, falls upon the way under the Croſs, proſtrate upon the earth, beaten lyke

lyke a dog, Kicked; and if moued with ſo ſad a ſpectacle, you breake out into teares, mind what Chriſt admonishes. *Doe not weepe over me, but weepe over your ſelf; for if in the green wood they doe theſe things, in the dry what ſhall be done?* If he who ſuſtaynes the world, could not ſuſtayne the burden of thy ſins, how could you beare them?

But would you ſuffer your Lord, to lye upon the ground? would you not ſtretch forth a hand to help beare his croſs? but it may be, as Chriſt (or ſome Angell) faynting under the croſs, did appeare to a certayne great Doctor, under a Religious habit, diſcuſſing and meditating this ſubject, and did reproach him for offring his help ſay ing, thou canſt not endure thy habitt, and wouldſt thou

help me carry my croſs, he might chek thee alſo with a juſter title, ſaying, thou canſt not endure the leaſt injury, the leaſt mortification and wouldſt thou carry my croſs: Ludolphus de Saxon. ſays that Chriſt formerly appeared to a cerayne Religious man, and told him, that he could doe nothing more acceptable to him then to help him to beare his croſs, which he might doe, if he would frequently celebrare the memory of his Paſſion with ſome ſence of commiſeration, which manner of helping Chriſt to beare his croſs, muſt not be eſteemed metaphorical, for as if you had been formerly preſent when Chriſt ſuffred, you would have had compaſſion, and would in reallity have alleviated his torments, and in real-

reallity would have helped him to carry his croſs, ſo you may doe the ſame by your compaſſion, nor is your preſent commiſeration les knowne to him, then if you had been preſent, and had given it him at the time of his ſuffring. thus you may eaſily help the Lord to carry his croſs. Or elſe when you shall heare him here after expoſtulating *I expected who would mourne with me, and there was none and who should give me comfort, and I find no body:* you will not promiſe him, *I will be miudfull of thy wemory, and my ſoul' conſumes with in me.*

FFRY-

FRYDAY.

Of Goreing our Saviours side.

AN act of faith &c.

Enquire why thy God, having finished his Passion by his death would receive this wound in his side: it was to the end, he might spend for thy sake the last drop of blood which yet remayned in his heart, and that having opened a window to his heart, you might freely penetrate into his heart, and there perceive the heart of thy God wounded with thy love, and in it being now opened, read the inscription of the devine love shewed in his whole Passion, *Thy God is dead for thy Love.*

Who is dead? *The God of Majestie who*

who inhabiteth an inacceſsibile light. from whom, through whom, and in whom all things are, in whoſe preſence all things which are, are as if they were not, lyke the leaſt part oft a grain, of lyke a drop of morning Dew,

For whoſe love is he dead? for the love of man. Since the whole world great as it is, is no more in the preſence of God, then the leaſt part of a grain, then adrop of morning dew, what part of that leaſt part of a grain, what part of that drop art thou; O wretch, and yet for the love of man, and moſt ungratefull man, who thinkes it not worth his paynes once a day to remember ſo geat a benefitt, God was pleaſed to dye.

What is it you love o Chriſtian, when you love the crucifyed

fyed JESVS ? you love the God of Majesty, stript, *and humbled unto death, even the death of the cross.* Phil. 2. for an unworthy slave, that he might purchase thy salvation by his death. Which grace he refused the Angells, and this with no advantage to himself, but the greatest inconvenience imagineable, with no inconvenience to thee, but with the greatest advantage which could possibly be thought, Oh! if you did understand this, what would you think, o miserable wretch so great a Love of thy God requires from thee.

Is it not that thou should'st infinitely condemne thy ingratitud? is it not that thou should'st rather dy a thousand deaths then ever more offend so infinite good-

goodneſs ? is it not that thou shouldſt beleive, that you can never anſwere his infinite love ? unleſs for thy God, who for thy ſake, was hanged upon the tree, thou alſo shouldſt be hanged upon a tree, and that in recompenſe of ſo great merit, you should lay downe your life for him, who with out any thy merit, layd his downe for thee ? is it not that henceforth, you should be wholy bent on this one thing, that all men might prayſe love and magnify ſo great a goodneſs, that no body might here afrer offend him ? is it not that you might wish that you had as many hearts as there are ſtars in the sky, atomes in the ayre, ſands upon the ſea shore, and that all and every one of them were full

of

of Seraphick ardours wherewith thou mighteſt at leaſt returne ſome little love in recompence of the great love of thy God.

What doe you not underſtand this? Oh! wonderfull argument of devine Love: that he should vouchſave to shew us more loue then wee can apprehend, that for ſuch pittifull Creatures, he should vouchſavc to doe and ſuffer thoſe things, which they cannot under ſtand, nay they doe not ende avour to do it nay if they could, they would not.

But doe you beleive this? returne him then love for love, love him with all that you are, with all that you can, with the whole extent of thy heart, mind, and all thy Bowels.

SA-

SATERDAY

Of the ſorrow of the ever Bleſſed Virgine in the three days, of the Death of Chriſt.

COntemplate what ſorrow at that time, this ſorrowfull Mother (from the very Etimologie of her name, a ſea of bitterneſs) did ſuffer; whoſe contrition was greatnas a ſea; ſo great was her ſorrow, that meritoriouſly she therefore obtayned the title of Queene of Martyrs: The torments of her Beloved ſon, whom she loved a thouſand times better then her owne life, were continually preſent in her heart: ſometimes she contemplates the houſe of Caiphas, then the judgement ſeate of Pilate, now mount

mount Calvarie, from which ſo great a ſence of compaſſion did ariſe that (as S. Bernardine witneſſes) if the hearts of all men should be torne in pieces with the ſence of the Paſſion her ſence would be equall to all the reſt, though they were killed with ſorrow.

Firſt melt in compaſſion with her then earneſtly beg.

Virgo Virginum præclara
Mihi jam non ſis amara
Fac me tecum plangere.
Tui nati vulnerati
Tam dignati pro me pati
Pœnas mecum divide.
Fac me verè tecum fiere
Te libenter ſociare
In Planctu deſidero.

At laſt if you would obtayne her to be your mother, there is on-

nothing will ſooner procure it then this exerciſe, foras S. John ſtanding with the Virgine at the foote of the croſs did receive her from Chriſt for his Mother, ſo if frequently by meditation you will be preſent with her at the foote of the croſs, be confident thou ſhalt obtayne the ſame.

A GENERAL PRACTICE OF MEDITATING

Every Point of the paſſion, where by all the propoſitions made in the former little Meditations are collected into one.

As for example the crucifixion of Chriſt.

Faith.

I Beleive and firmely hold, that God the Creator of all things that the God of all Majeſty for us men, and for our ſalvation did ſo much debaſe him ſelf, that he was pleaſed lyke a thief, to be nayled to an infamous Gibbet.

A D-

ADMIRATION.

Could it poſſibly be, that ſo great a Majeſty would ſo far deſcend below himſelf, for ſuch pittyfull wormes, ſuch ungrate full and impious Creatures, which either doe not acknowledge it, or elſe contemne ſo great a love of theire God, O Abyſſe of Love!

HOPE.

But ſince thy infinite love could be brought ſo farr for my ſake, what is there O my Lord God that I may not confidenly Hope, from this thy ſo immenſe Charity? thou who gaveſt thy ſelf up for me, ſhall you not with your ſelf, give me all things?

GRA-

Gratitude.

What ſhall I returne O Lord for this thy infinite Charity? If I ſhould give thee my ſelf a thouſand times, ſhould I give thee any thing which by infinite titles is not thyne owne? but what thankes ſhall I give. *Thou art worthy O Lord too receive all honor glory, &c.* Apoc. 5.

Charity.

I Wiſh O Lord, I wiſh that in returne of thy ſo great love towards me, I might at leaſt repay ſome little love againe: at leaſt if I had as many hearts as all the men in the world have; yea if I had as many, as there are ſtarrs in the firmament, atomes in the ayre, and drops of water in the ſea,

ſea ; I would love thee alone with all of them and euery one of them to theire full power.

Contrition.

But Oh ! my God how ill hitherto haue I correſponded with thoſe infinite markes of love ? Oh how often have I offended thee my God and my Redeemer. Oh I grieve, Oh my Lord God I am grieved in the bottome of my heart, and for this reaſon onely, becauſe thou art moſt worthy of all love. Oh that I might never offend thee more.

Zeale of Soules.

Oh ! how in this inſtant they offende thee ô Lord ? how they neglect ſalvation procured for them, through thy infinite labours !

bours ! haſt not thou O Lord written them alſo in thy hands ô Lord my God ? read then the inſcription and ſave them.

Compassion.

But when I contemplate thee O Good Jesus, how great was thy poverty upon the croſs, how ſenſible was the cotempt, how cruell the ſorrow.

Eja Materfons Amoris !
Me ſentire vim doloris ,
Fac ut tecum lugeam.

Imitation.

But O my God shall I ſee thee naked upon the Croſs ? And shall I ever more hunt after riches; shall Iſee thee deſpiſed ? And shall I ſeeke to be magnifyed : shall I ſee thee

thee full of sorrow? And shall I follow the pleasures of the flesh. *God forbid that I should glory but in the Cross of our Lord* JESUS *Christ.* Gal. 6.

THE PRACTISE

Of Meditating the Paſſion of Chriſt, according to the Stations, and the three ordinary wayes of the ſpirituall life.

The firſt Weeke.

Contayning the conſiderations of the purgative life.

SATURDAY.

Station in the garden: of Death: from the Agonie of Chriſt.

COnſider how terrible was the Agonie of Chriſt *cœpit* (ſays the Evangeliſt) *pavere & mœſtus eſſe*: Mar. 14. *He begun to feare & to be heavy, uſque ad mortem* even

even unto death, even unto a bloody ſweate. Such an agonie wilt thou have at thy death, unleſs you make uſe of this feare, & this ſorrow of thy Redeemer for thy comfort & ſecurity.

Oh! how terrible would thy agonie be, If death should ſeaſe upon thee ſleeping in thy ſins? firſt if you caſt a view over your paſt life, it will grieve your very ſoul to live; but ôh! how much more tedious will it be!, for then you will begin to have other thoughts, of your former life, your paſt pleaſures will prove the gall of Dragons, & poiſon of Aſpes. But if you reflect on the game of Eternity, which you are about to play, ôh! what feares, what conſternation, for to have loſt once here, is to have loſt eternally: If

finally you shall repreſent to your ſoul, judgement pronouncing againſt it, if you shal ſett before it the eternall torments of hell, the juſt reward of your ſins, you will ſweate alſo blood, unleſs your veynes dryed up can diſtil no more.

O ſi cognoviſſes (miſer) ſi cognoviſſes & tu, in die olim tua, quæ ad pacem tibi. Luc. 19. *Oh if thou hadſt knowne (vile wreth)) if thou hadſt knowne in that thy day, the things which belong to thy peace:* If thou hadſt knowne how great a ſecurity at the hour of death, the ſerious meditation of the paſſion of thy Redeemer would have procured for thee! how ſweete it is to live, how ſweete it is to dye in the embraces of JESUS crucifyed, *But now* (pyous Reader) *they are hid from thy eyes: for the days shall come upon*

the e

thee: and thy enemies shall compaſs thee with a trench, & ſtraiten thee on every ſide, & beate thee flatt to the ground, becauſe thou haſt not knowne the time of thy viſitation.

SUNDAY.

Station in the houſe of Annas: Of the particular judgement, from the Captivity of Chriſt.

COnſider firſt, how that as Chriſt bound hand & foote, his whole Body loaden with chaines was preſented before Annas; ſo you immediately after your death, bound & tyed with all ſorts of bonds muſt appeare before Chriſt your Judge. This day is ours, our hands are at liberty to worke out our ſalvation: but the day of the Lord is at hand, *The*

night will come when no body can worke: Joh. 9. Oh! what would you then give to buy one of theſe houres, wich now you conſume idlv, nay poſſibly worſe, ôh what will you then wish you had done.

Conſider 2. how that Chriſt immediately after his captivity was abandoned by all his Diſciples, & that he alone in the middle of his enemys was hurryed away to Annas; ſo muſt you be, ſo ſoone os you are dead, left by all your acquaintance, relations, friends & companyons, alone in the middle of the Deuills, and thy Angell Guardian, who perchance will alſo be your enemie, preſented before the eternal judge, & laſtly as Chriſt was, ſo muſt you be examined & accuſed; but Oh! how sharpely how rigidly? the

the Omniſcient Judge will ſearch the ſecrets of thy heart & reynes. Oh! what wouldeſt thou then not have done?

So rigid is this examen as Climachus an eye witnes reports, a certayne Monke ſome thing diſſolute in his living, being reſtored to life, having been before this Judge, immediately having commanded every one to goe away, and with ſtone & mortar having walled up the doore of his Cell, he remained there twelve yeares, till he dyed, eate nothing but bread & water, and in perpetual ſilence, ſo very ſtedfaſt were his thoughts fixed upon thoſe things which he had ſeene, that he would not turne his aſtonished eyes, wett with continual teares, one way or other.

MONDAY.

Station in the houſe of Caiphas. Of the univerſal judgement from the ſentence of Death pronounced againſt Chriſt.

CONſider firſt, that he who in preſence of Caiphas is declared guilty of death, is the ſame of whom it is ſayd Matt. 26. *Hereafter you ſhall ſee the ſon of man &c.* that he, who by reciving upon him ſelf, the guilt of death due to us, made him ſelf our Redeemer, is the ſame who ſhall hereafter ſitt in the throne of Majeſty Judge of the quick and the dead. O with what confidence then will they approach to this Judge, who goe now ſometimes to him who is adjudged.

Con-

Consider 2. how great is the vanity of the things & judgement of this world: Christ a prisonner, stood before Caiphas was accused, was condemned as guilty of death, who would not have beleived him to be the most miserable of al mortalls; but a little patience *hereafter yee shall see*, when? in the day of judgement, *the son of man coming in the clouds of heaven*: this is the lott of the just; they are afflicted by the wicked, they are despised, they are under foote, *But hereafter they shall sitt upon twelve seates judging the twelve tribes of Israel* Sap. 3. What becomes in the meane of the wicked? So soone as theire heads shall peepe forth of the grave, they shall see that all those things are consumed, for whose sake they lost heaven, &

they will find that to all Eternity, there will never more be any shaddow either of gold, or poſſeſſions, or rich apparell, or any other of thoſe things, for whoſe love they muſt now eternally burne; but as to themſelves what ſence will they have? *Wee ſenceleſs* (will they ſay) *eſteemed theire lives madneſs.* Sap. 5.

Conſider 3. how truely the wicked call themſelvs madmen that is not onely voyde of reaſon, but voyde of ſence alſo: as for example, throw meate to the foules of the aire, they will not gather it, for feare of being taken in a net: a bayte is layd for a fish, hut having diſcovered the hooke he does not catch at it: Yet o! man more mad, more inſenſible then brute beaſts, who ſeeing the dan-

danger of eternall death offred under the pretence of a moments pleaſure, of perishable goods, of vayne honnour, greedily ſwallows it, and devours it. *Ye ſons of men how long are ye of a heauy heart? why love ye vanity, & ſeeke lying? Pſal.* 4.

TUESDAY.

Station in Pilates hall. Of the repentance of Iudas, to excite a deteſtation of ſin.

CONſider. Firſt when the wieked traytor perceiued, that the Iewes deſired Pilate to putt Chriſt to death, and that there was preſent danger thereof, he grew penitent, brought back the mony which he had receiued, & ſayd, *I have ſinned in betraying inno-*

innocent Blood : Matt. 27. But oh me! how often haſt thou ſinned, & haſt done noe pennance, nor doeſt not yet begin to doe any, a greater traytor, then the traytor Judas.

Oh for Gods ſake tell me, by what reaſon? o Chriſtian, couldſt thou be induced? to betray thy Redeemer, to betray thy God, to betray him to death, from whom you had received life, from whom you had received ſo many benefitts, & should receive many more? did you ſell him for thirty peeces of ſilver? whom you ought to have purchaſed not onely at the price of one world, but at the price of à thouſand worlds, him who redeemed thee, who art not worth one farthing, in comparaiſon of his infinite love,

ve ; at no leſs price then that of his blood , which is an infinite price.

2. Conſider what thankes Judas received , for his treaſon of ſelling Chriſt to the Jewes ; who being growne penitent , reſtores the mony to them which he had received , accuſes himſelf in theire preſence for having ſinned ; & what comfort doe they give him? *tu videris looke you to that* ; take heed how you inſinuate your ſelf into the favour of the world & the Devill , by betraying your Redeemer for theire ſake , for you will find no other comfort from them , then that bitter pill , *tu videris* , *looke you to it* , will you then looke to it ? Oh it will then be too late ! I will take care whileſt I may , & I wil beware here after

after never more out of love to those perfidious traytors, to betray my Lord & my Redeemer.

3. Consider after that Judas did betray Christ, that grace was justly taken from him, which is lyke, he came to know and therefore despayring of the mercie of God, he was brought to the deserved paynes of his sin; listen well to this I beseech thee, whosoever thou art, who remembers to have once, nay often betrayed thy God by a mortall sin; here I say lend your eare, but seriously, and doe not think it a slight question (as many are commonly vred to persuade them selfs, nay cruelly flattring them selus, & as the Phal. says: *mentiens iniquitas sibi:* 26. *Iniquity hath lyed to it self*) It is a question of things which commonly

monly happen, which is dayly veryfyed in thouſands of thy equalls: conſider then that, if the Juſt Judge, if the God of iuſtice, had caught thee in a moment hence in the middſt of thy cruell treaſons, when thou didſt not thinke of it as he had done by many others, and called thee before that terrible Tribunall, had brought thee to judgement: where o where should you now be? what thoughts, what couradge would you now have? Proceede, enter à little with your imagination into hell, & after that you shall have viewed that fire of brimſtone, & thoſe innumerable other torments; enquire firſt whom it is you have offended, why he is adjudged, to thoſe horrible flames? & when you shall

shall have learned from him; that he must be kept there during all Eternity for one onely mortall sin; oh then reflect with your self: & say Oh! what place then is appointed for me who having committed so many sins? then though unwillingly, yet looke a little into that thy eternall dwelling place, where you will find it paved, in more then a thousand places of flaming fire, with red hot iron, loathsome with hellish monsters & vipers, stincking with pooles of boyling pitch brimstone & lead. O miserable soul if once freed from thence, would you ever commit any crime, which should bring thee thither againe?

First be grieved witth all thy heart, that thou hast so often betra-

trayed thy God, then in this Himne give him thankes for the benefitt of juſtification which he has beſtowed upon thee.

The mercys of the Lord I will ſing for ever: Pſal. 88. It is the mercy of the Lord that wee are not all deſtroyed becauſe his compaſſion never fayles. Thren. 3.

But that our Lord hath holpen me: with in very little my ſoul had dwelt in hell. Pſal. 93.

My ſoul bleſs thee o Lord; and forgett not all his retriburions.

My ſoul bleſs thee o Lord, & all things that are with in me his Holy name.

Who is propitious to all thy jniquitys, who healeth all thyne infirmitys.

Who redeemerh thy life from deadly falling, who crowneth the

thee in mercys & commiserations.

Our Lord is pittyfull & mercifull long suffring, and very mercy full.

He hath not done unto us according to our sins: neither according to our iniquitys hath he rewarded us.

As far as the east is distant from the west, hath he made our iniquitys distant far from us. *Psal.* 102.

Confess ye to the Lord because he is good: because his mercie endureth for ever.

Lett them now say which feare the Lord, thath is mercy is for ever.

Being thrust I was overturned to fall, & our Lord redemed me.

The

The right hand of our Lord hath wrought ſtrenght: the right hand of our Lord hath exalted-me: the right hand of our Lord hath wrought ſtrenght.

I ſhall not dy but I ſhall live; & I will tell the workes of our Lord.

Our Lord chaſtiling hath chaſtiſed me; & to death he hath not delivred me. *Pſal.* 117.

I will confeſs to thee O Lord my God with all my heart, & I will prayſe thy name for ever.

Becauſe thy mercy is great upon me; & thou haſt delivred my ſoul out of the lower hell.

Lord thou haſt brought forth my ſoul out of hell, thou haſt ſaved me from them that goe downe into the Lake. *Pſal.* 29.

Confeſs yee to the Lord, becauſe

cauſe he is good; becauſe his mercie endureth for ever.

I will ſing the mercies of our Lord for ever.

Glory be to the Father, & to the Son,& to the Holy Ghoſt.

As it was in the beginning, is now, & ever ſhall be, world with out end Amen.

WEDENSDAY.

Station in Herods Palace of thoſe things which happened there, to excite ſorrow for ſin.

CONſider firſt although Chriſt as well here, as in Pilates hall was continually accuſed by the Jews, yet none of theire accuſations were found true, either here or before Pilate: then then roſe up another accuſer, more

re powerfull then the reſt to accuſe him, who obtayned the Death of JESUS thy Redeemer: who was this accuſer? None but thy ſelf who ſtands there conſtantly accuſing thy God: but in what manner? by ſinning; for ſince he became thy ſurety, you made him guilty of death, for all thoſe crimes, in which you were guilty of death, & this was the reaſon why the Holy JESUS was conſtantly ſilent, not becauſe he could not refute there falſe teſtimonys, but becauſe he could not refute this thy accuſation.

But what did thy God ponder in himſelf during this miſterious ſilence? Surely this, or ſomething lyke unto this; Ingratefull ſoul, doeſt thou proſecute him to death, who did willingly for thy ſake

ſake make himſelf guilty of death? Is this the thankes which you teturne me for my ſo infinite good will? was it not ſufficient to have once putt me to death? But that you should bring me back a thouſand times to the croſs, & will not yet give over doing of it? Not withſtanding if if your ſalvation required it I would for your ſake undergoe a thouſand croſſes; returne, ô returne thou ſinner, & by ſo doing make it appeare, that I have reſtored life to thee, who more then a thouſand times has deprived thy ſelf of it: O my ſoul can you hence forward putt your God ſo often & ſo efficaciously to death? But (pyous Reader) can you after ſo cleare, ſo reaſonable an expoſtulation of thy God, bring

bring him againe to death, bring him againe to the croſs? But yet you doe it, yet you doe it, ô monſter of ingratitude.

So great is this ingratitude that if God could admit of frenzie, having ſeen him cloathed in a white veſt, mocked lyke a foole, I should beleive that he was both a foole, & a mad man: for who can comprehend the meaning hereof, that the God of all Majeſty was humbled to death even the death of the Croſs, to ſave a rakehell, a vile, perverſe, ungratefull worme; but ſince the Eternal wiſdome can not poſſibly be ſubject to any foolishneſs or frenzie; I doe here O my God, acknowledge the Abyſſe of thy Love, I doe here acknowledge the Abyſſe of thy Goodneſs; O why have I

not ere now knowne thee? O incomprehenſible Goodneſs! why have I not loved thee! O why have I offended thee! O that I had never offended thee! here you muſt make an act of contrition.

THURSDAY.

Station againe in Pilates hall. Of the flagellation of Chriſt, procure to move contrition.

CONſider why the flagellation of Chriſt was ſo bloody beyond all example? if you aske Pilate, he will tell you, it was that he might excite the hearts of the Jews to commiſeration: if you aske the eternal ffather, why he permitted it, he will ſay, to the end that ſo horrid a butcherie, might incline thy unmercifull heart

heart to pitty & commiſeration: you could not have the heart to beate a Dog whoſe body was ſo flayed with ſtripes: And Oh me! how had you the heart to ſcourge this moſt meeke lamb torne to the very bones, with a thouſand, & a thouſand whips.

For Gods ſake conſider this cruell ſpectacle, & when you ſhall have viewed the ſweete JESVS his whole Body all over blood, having received two or three thouſand ſtroakes, imagine that he regards thee, with a ſad & dejected, but kind & friendly looke, as if he would ſay, will there never be wounds, will there never be ſtripes enough? it is in thy power to prevent any more whiping, is there not yet blood enough ſpilt? if as an enemy

thou didſt thirſt after my Blood, you ought by this time to be drunke therewith, how have I offended thee ſo much, that you should become ſo cruell to me? *VVhat have I done to thee* (my Beloved ſoul) *in what have I afflicted thee, anſwere me, I have preſerved thy back from eternall ſtripes, & you perſiſt to lash me with rods & whips.*

You goe on nevertheleſs & make no end of whiping, though you ſtrike my bones, the flesh being all ſtript of, ſo mad a fury has poſſeſſed thy ſoul. But now if you have putt of that monſter, and bridled that fury, draw neare a little, I pray thee to the pyous JESVS all torne to peeces, forced by the cruelty of thy ſtripes into ſome corner & there looke upon him, but with an eye of pitty, then

as

as St. Auſtin did, aske him: who has whiped thee ſo cruelly my Lord JESVS, and when you shall have heard from himſelf that you have done it, that your ſins have ſo cruelly lashed his ſacred Body: bewayle your impiety, weepe over your ingratitude, & wash the wouuds of thy Redeemer with teares of compunction, becauſe he expects a them from thee.

FRYDAY.

Station on mount Calvarie. Of the crucifixion of Chriſt to conſider the cruelty of the paynes of hell.

CONſider that what Chriſt bearing his croſs, ſayd to thoſe pyous weomen weeping over him, he may well ſay to ſinners mourning his death: Children of ſin, *weepe not upon me, but*

weepe upon your selfs , for if in the green wood they doe these things , in the dry what will be done ? now consider what the Eternall ffather suffred to be done in that green wood for others sins , viz : his most beloved & most innocent son ; then you may easily conclude what will be done unto a most detestable slave for his owne sins.

Consider first how great was the poverty of Jesvs Christ ? he hanged naked , deserted by every one , could not have so much as a draught of water to quench his thirst ; therefore wonder no more when you reade that the rich glutton could not obtayne one drop of water to quench his tongue : or when you heare that the damned suffer the greatest poverty imaginable of all things & that the

theyare for ſaken by all.

Conſider 2. how great was the dejection of thy God hanging upon the croſs? It was ſo great that hecalls himſelf a worme, & noe man, he hangs upon a gibbet, as if he was unworthy of the earth. He hangs betweene two thieves, as if he was the ringleader of them mocked by every body, reviled &c. hence you may gather how dejected that worme muſt be for his owne ſins: It is there fore, no wonder that hell is made in the moſt abject place, is it no wonder that the damned muſt be mocked & ſcoffed by the Devills to all eternity, in fine no wonder that they are caſt under the feete of hellish monſters & trampled upon by ſerpents.

Conſider 3. how great the

ſmart & torment was of that green wood burning for others ſins, *From the ſole of the foote, unto the top of the head there was no health therein.* Iſai. 1. Conſider & ſee if there be any ſmart lyke the ſmart of a crowne of thornes, lyke the ſmart of hands & feete pierced through with nayles, lyke the ſmart of a body all full of ulcers; and then you muſt begin to diſcourſe, how great the torments of dry wood muſt be burning with its owne wickedneſs, and then give over admiring thoſe beds in hell paved with red hott Iron, thoſe ſpringlings of burning pitch & brimſtone, thoſe drinks of melted lead, thoſe poyſonnous dishes, thoſe moſt intolerable whips of the Devill, nay alſo the length of eternity, how infinite, how never

ver enough to be admired.

O whoſoever thou art, who ſtanding upon the doubtfull caſt of ſalvation, doeſt enjoy yet that terrible moment on which depend Eternity, ſtop here a little, & conſider with thy ſelf, & ſay what if it should happen, that I should be caſt downe into that pitt of all miſerys? Good God, what if it should happen? O miſery! O deſpayre! will you know a certayne way to eſcape it; ingraft thy ſelf upon that green wood, by a frequent remembrance & often meditation thereof, & by this meanes make his ſatisfactions thyne owne who was pleaſed to take thy ſin upon him ſelf. Doe not beleive it, he will not twice punish the ſame thing. *who does not deſire the death of a ſinner, but ra-*

ther that he should be converted & live.

THE SECOND WEEKE

Contayning considerations of the illuminative life.

SATURDAY.

Station in the Garden. Imitation of the prayer of Christ.

CONsider that the eternall word was not onely made flesh, that he might redeeme lost man; but also that he might teach him both by words & Deeds the way of prudence, which he has evidently performed in the whole

le courſe of his life, but moſt evidently in his Paſſion: therefore this laſt period of his life, muſt be the more diligently obſerved & imitated by us.

Conſider then firſt, with what recollection, with what reverence Chriſt goes to pray; firſt he ſeparates him ſelf from his Diſciples, & conſequently from all things, which might occaſion diſtraction in his prayer, then kneeling with both knees on the ground, he proſtrates himſelf, with the greateſt humility of his Body, but much more of his ſoul, & adores his Father. *Looke*, when you pray; *& doe according to the example* which is ſhewed unto thee in the mount of Olives.

Conſider 2. with what fervour Chriſt prays, *with a ſtronge cry*, &

with teares (ſays the Apoſtle) *he offred prayers & ſupplications*, Heb. 5. *And he prayed the third time ſaying the ſelf ſame words*, Matth. 26. If you should often ſett this prayer before your eyes, could you poſſibly be ſo cold & careleſs in yours?

Conſider with what perſeverance & reſignation of mind Chriſt continues his prayer, he inſiſts ſo many hours in prayer, he gives not over becauſe of ſorrowfullneſs & deſolations of his heart, nay, S Luc 22. *And being in an agonie he prayed the longer*: Who can heare without an extraordinary compaſſion theſe expreſſions of the great reſignation of his ſoul! *My father if it be poſſible. Le this calicepaſs from me, neverthe leſs not as I will, but as thou*: Learne from hence

hence in what manner you ought to comport your ſelf in the time of tribulation; learne that you are not to omitt your accustomed offices of piety upon every deſolaton, learne to ſubmitt all your deſires & petitions to divine pleaſure.

SUNDAY.

Station the houſe of Annas. Imitation of the meekeneſs of Chriſt.

CONſider how exactly that maſter of vertue; God himſelf, being ſent by God, did diſcharge his office, he had taught you the vertue of meekeneſs, before in words, & commanded, if any should receive a blow upon the one Cheeke, that he should turne the other, but becauſe the igno-

ignorant disciples could not apprehend that doctrine unless it should be demonstrated by some example; remarke this example worthy such a master.

He who was renowned through the whole citty by reason of the multitude of his miracles, was frequently called a Prophet, the son of God, God himself, the word & wisdome of God, is reprehended by a sacrilegious hangman, saying he spoke uncivilly, and therefore gives him an infamous buffet on the face, yet he does not grow angry, nor answere sharpely; but onely says that which the glory of his father seemes to require for the defense of his accused doctrine; otherwise hewould have been silent, as he truely was afterwards in other occasions,

caſions, in ſo very much that he was *lyke a moſt meeke lamb, before his shearer he shall be dumb, he shall not open his mouth.* Iſ. 53.

Whoſoever profeſſes thyſelf the Diſciple of Chriſt approach & conforme thy actions according to this moddel propoſed to thee: you are juſtly reprehended by your Superiour, & you have ſo little governement over your ſelf, that you complayne & cry out: & dare you call your ſelf the Diſciple of Chriſt? you receive a ſaucy word from your equall, & you returne blows; or ſome ones giues you a box on the eare, immediately you deſigne murder & dare you call your ſelf a diſciple of Chriſt? But looke to it leaſt you who at preſent denys Chriſt to be your maſter in your actions, are

not

not denyed by him hereafter to be his diſciple.

MONDAY.

Station in the houſe of Caiphas. Imitation of the patience of Chriſt.

CONſider how ſolicitous that beſt of Maſters was of the ſpirituall advancement of his Diſciples : *Noverat ipſe figmentum noſtrum*: he knew the ſhallowneſs of our capacitys, and he knew, that a doctrine once taught, & declared by one exemple was not ſufficiently comprehended by his Diſciples; to the end there fore, that he might well imprint it in them, obſerve an induſtry becoming ſuch a Doctor.

Being bronght from the houſe of Annas, to the houſe of Caiphas,

phas, he is firſt accuſed, and is ſilent, then he is ſpitefully ſpitt upon, he is ſtill ſilent, then from all hands he receives blows, yet he never opens his mouth, nor turnes awayhis face from thoſe who ſmite him, or from thoſe who ſpitt upon him. *I have not turned away my face from the rebukers & ſpitters* Iſa. 50. laſtly his eyes being blinded, the wohole night he is beaten, mocked, blaſphemed, he ſuffers with an ex- exceſſive moderation of ſpirit; that by ſo great an example he might teach thee, if not a whole day, or a whole night, at leaſt a quarter of an hour, or a minute, if not to be ſpitt upon & beaten, at leaſt patiently to ſuffer ſome little injurious words.

O whoſoever thou art, after ſo many

many examples doe not ſuffer thy ſelf to be tranſported with the un bridled paſſions of thy mind, as to be angryat every little word, & immediately ſtudy revenge, liſten alitt le to S Bernard. *I beſeech* (ſayd he) *Beloved diligently to conſider, how much God has done for your inſtruction & for your ſalvation, leaſt that lively & eficacious word, that faithfull word, which deſerves to be ambraced by every one, a word not ſo much expreſſed with the mouth, as with workes, should be found fruiteleſs in you: Doe you thinke, my Brethren, it would not be a great troble to me, of I knew that this very word, which now I ſpeake to you, should perish in your hearts without any advantage? & who am I? Or what is this my word? if then a ſilly man, nay a no tring, should be grieved, that ſo ſmall a labour of ſpeaking should*

prov

prove uſeleſs; how much more juſt is it, that the Lord of all Majeſty should grow angry, if it should happen that his ſo great labour, should be rendred unfruitefull by our ſtiffneckedneſs, ornegligence: Serm. 3. de Nativ.

THURSDAY.

Station in Pilates Hall. Imitation of the humility if Chriſt.

WHileſt you ſee Barrabas preferred before Chriſt in Pilates Court conſider that our Lord & maſter willthereby teach man kind another Leſson,not leſs uſefull, then the former, & ſince it coſt no leſs then the other, muſt not be learned with leſs care & ſolicitude.

You aske me how much this leſſon did coſt him? in a manner Divi-

Divinity it self: the ~~D~~evine Clemencie saw that humane nature was so depraved, that although he had taken it's originall out of the Dirt, yet it wonld aspire to the Divinity & submitt to none, *God exinanited him self taking the forme of a servant.* Phil. 2. he subjected himself to man, nay suffred a thief to be preferred before him, that he might excell in that, where in man should be lyke unto God, and that afterwards he might iustly say, *learne of me for I am meeke & humble of heart*: if you had perfectly learned this lesson of thy master, how humble ought so great an example of annihilated Divinity make thee? would it not be that here after you should detest every thought of ambition & vayne glory? would

it

it not be that henceforth you should ſuffer your ſelf, to be preferred before no body, but contentedly have all others preferred before thee, nay affect it, & heartyly deſire it? *It is truely an intollerable impudence* (ſays St. Bernard) *that where Majeſty is layd in the dirt, à worme should be puffed up & grow proud.* ſerm. 1. de nativ. that duſt & aſhes trobled to be placed behind others, ſeekes to be preferred, when he ſees that God annihilated, is not onely leſs eſteemed then a man, but leſs then a murderer.

If you doe not, take heed, if when this maſter of maſters, coming to heare every one theire leſſon, he does not reproach thee that you have been ſo negligent, that you have not learnt one ſillable

lable of the leſson he ſett you, with ſo much paynes & expence, take heed (ſays Tho. a Kempis) he does not chide you moſt ſeverely & condemne yo to a ſtrict punishment.

WEDENSDAY.

Station in Herodes palace. Of the mocking of Chriſt to ſuppreſs pride.

CONſider why the Son of God, 'about to redeeme man, would permitt himſelf to be ſo often oppreſſed in his paſſion, contemned, & mocked; it was reſolved indeed in the councell of the Devinity, it was decreed through the infinite goodneſs of God, to redeeme man by the death of the Son of God, but what neede was there that

that he should ſuffer ſuch reproaches, that he should be trampled upon by ſo many different humiliations? for he would dye whenſoever the immutable decree of God, appointed that he should dy but why should he be continually hurryed from the garden, to mount Calvary, from captivity to the croſs? but why his eyes blinded in the houſe of Caiphas should he be mocked lyke a falſe Prophet? why be ſo diſgraced by being ſpitt upon? why led with the greateſt infamie through the ſtreetes lyke a thief? why compared with a murderer, nay & leſs eſteemed then him? And why laſtly, that I may paſs many things which follow, why now cloathed in a white habitt lyke a foole, is

he

he ſcoffed at upon every corner of the ſtreetes? doe you beleive that this happened by chance, or through the negligence of the Eternall ffather in taking care of his moſt beloved Son.

Theſe things wore done, O proud arrogant worme firſt that thy inveterate itch of pride, that thy haughtineſs might be bridled by ſo great a prodigie of humility ſo often times renewed. 2. That you should conclude with in your ſelf how poſſitive the will of the Eternal ffather is, that you should reverence humility, & endeavour the abnegation of your ſelf: for how juſt ly will the eternall ffather be angry with thoſe wretched ſlaves which he could not bring back to theire Duty, by ſo great an humility, even in his owne

owne Son ? 3. That when you should underſtand, that he, who is ſo extreamely humbled, is the wisdomne of God, that it is he, of whom it was propheſyed by Iſa. c. 7. *Electurus bonum, reprobaturus malum. He should chooſe the good and refuſe evill :* you alſo ought to underſtand, that it is the part of a foole, to endeavour his owne exaltation, and the part of a wiſe man, to endeavour his owne abaſement, that this is good, that the other is evill. See medit. on the ſame argument : aboue in the 2. weeke : 3. day.

THURSDAY.

Station againe in Pilates hall. Of the Crowne of thornes to bridle the concupiſcence of the flesh.

CONſider Chriſt being adorned with his Crowne of thornes & preſented to be uewed by the people, that Pilate or rather the Eternall ffather proclaymes, *ecce Rex veſter*, then according to the proverbe *Regis ad exemplum* &c. it belongs to the ſubjects to imitate theire King; obſerve how thy King was honoured, & firſt contemplate his horrid Diademe tetribly payneſull, compoſed of sharpe thornes, behold o Chriſtian thy King, thou mayſt learne by the example of thy King what thou oughteſt

teſt to be : how infamous is it for a ſubject to appeare ſoft, fine & delicate, under a Chieftain, under a King who is crowned with thornes.

This leſſon yong Achas had well ſtudyed (ſo cleare ſo evident is the doctrine of our King & maſter) that when he ſaw his mother on a ſolemne feaſt putting on a rich purple habit he bide her, being in the Church in the preſence of all the people, looke upon the effigies of Chriſt crucifyed, all red with his owne blood, & admonished her that she should ſeriouſly take heed, leaſt shee who wore ſuch an apparell to the reproach of her Lord, who was naked, and purpled with his owne blood should not one day groane under ſuch a habit

changed into eternall flames.

Some one I know not who (according to Ovid) was commanded to putt on her Royall Robes in the abſence of her husband who was in the wars, ſays

Scilicet ipſa geram ſaturatas murice veſtes
Bella ſub Iliacis mœnibus ille gerat?
Ipſa comas pectam, galeâ caput ille prematur?
Ipſa novas veſtes, dura vir arma ferat?
Ovid. in Laodameia.

And therefore it is an ill argument for a Chriſtian, to crowne him ſelf with roſes, when he ſees his King crowned with thornes. When he ſees him trembling at, & flying the ſatisfactions of the flesh, that he as a degenerate ſoul should love & follow them.

But you may ſay, who can ſinte-

cerely & truey fly the commoditys & ſatisfactions of the flesh, & follow inconveniencys & incommoditys, love thornes & hate roſes, & finally hate his owne flesh? I answere whoſoever beleives that he *who loveth his life shall loſe it; & he that hateth his life in this world, doth keepe it to life everlaſting.* Joan. 12. Whoſoever conſiders that the thornes of our King, are the thornes of JESUS of Nazareth, which will hereafter bud forth into eternal roſes; whoſoever I ſay which underſtands that, *he that ſoweth in his flesh, of the flesh shall reape corruption; but he that ſoweth in the ſpirit, of the ſpirit shall reape life everlaſting.* Gal. 6.

FRYDAY.

Station on Mount Calvarie. Contemplation of the Crucifix, to reſtrayne the concupiſcence of the Eyes, & to meditate the Obedience of Chriſt.

CONſider that though Chriſt from the croſs, as from a Pulpitt has propoſed the generall Theſes of all vertues, yet he has made himſelf a particular example of poverty & Obedience.

Conſider then firſt the nakedneſs of Chriſt hanging on the croſs, and diſcourſe thus with thy ſelf, if it was neceſſary for the Son of God to ſuffer ſo much poverty, & ſo to enter into his glory, how truely did he ſay, *that it was more eaſy for a Camell to goe throug the*

the Eye, of a needle, then for a rich man to enter into the Kingdome of heaven: But conſider further if this nakedneſs of Chriſt procured him the entry into his kingdome how much more does poverty (which is called bleſſed) procure the Kingdome of heaven: who would not wish to be naked with Chriſt when he heares him ſay, *yee who have left all things, ſhall receive an handred fold, & ſhall poſſeſs life everlaſting* Matt. 19. Conſider laſtly, that he who hangs naked upon the croſs, is that very ſame, *that for you was made poore, whereas he was rich.* 2. Corr. 8, but from what riches to what poverty? can it be poſſible that thou a ſervant woulſt not be ſtript naked for thy Lord, who was ſtript naked for thy ſake?

Conſider 2. how great was the obedience of Chriſt upon the Croſs, which the holy Scripture recommends as one of the chief vertues, *he was obedient even unto death*, will you have a blind obedience, *not as I will, but as thou wilt.* Doe you deſire a prompt obebience. *In the beginning of the booke it is witten that I should doe thy will*, &c. *Then I ſayd, loe I come* doe you require a ſtrong obedience, *but that the world may know that I love the ffather: & as the ffather hath given me a commandemeut, ſo doe I, ariſe lett us goe hence.* Jo. 14. will you have a devout obedience, *The cup which my ffather hath given me shall not I drinke it?* Jo. 18. laſtly doe you wish for perſevering obedience, *he was obedient unto Death:* Phill. 2.

Who-

Whoſoever thou art, who would be lyke to JESVS, note I pray thee, how much he himſelf eſteemed this vertue, in the exerciſe whereof, he would be borne, live, & dye, as if it were the ſeale of his whole life, & of all his vertues. Centaynely when S. Ignatius deſigned that the Society of JESUS ſhould repreſent JESUS in all theire actions, he propoſed this to his companyons to be emulated before all other vertues, & commanded that tis ſingular perfection ſhould be lyke a marke upon them, whereby the true children of the ſociety ſhould be diſtinguished from others; thus concluding with himſelf, that in this manner the right followers of JESUS would be wittyly diſtinguished from others: for

if this vertue did chiefly appertayne to JESUS, the same might be theoght fitt for them also.

THE THIRD WEEKE

Proposing the considerations of the unitive life.

SATERDAY.

Station in the Garden. Of the bloody sweate.

CONsider what Christ merited for us by that his sweate, & so exrraordinary feare; It was certaynely the dowry of impassibility, & the security of the state of Beatitude never to be lost which

which ſecurity does wonderfully amplify the very felicity of beatitude, *And God ſhall wipe all teares from theire eyes: & death ſhall be no more, nor mourning, nor crying, neither ſhall there be ſorrow any more, which firſt things are gone.* Apoc. 21. *They ſhall no more hunger, nor thirſt, neither ſhall the ſun fall upon them nor any heate.* Apoc. 7.

When, oh when my ſoul ſhall wee come thither, that being freed from all the paſſions as well of the mind as the Body. Wee may be inceſſantly ready to performe the Devine pleaſure? Oh that I was but once ſecure of obtayning that felicity? O moment on which depends Eternity! who will make me ſuch as I muſt be in that moment? thy feare & trembling O good JESU for thou haſt

not merited in vayne, neither would you have merited so much, unless your designe was by that feare to merit security for us.

Consider 2. what kind of words the Bridegroome of our soules did make use of in that his so great feare, *Father* (says he) *if it be possible lett this cup pas from me; yet not my will, but thy will be done.* Luc. 22. So that out of the love, where with he was inflamed for our good, it was not possible that so bitter a challice should pass by him: & is it possible not to love so great a lover of our soules, & is it possible to offend him?

But if you did know o my soul, what it is to performe the will of God in all things, what it is to please God, you would not have had so much difficulty in resi-

gning

gning your ſelf according to the example of your Bridegroome to the devine will; for how great a thing is it to pleaſe God, O how great an honnour! O good God! penetrate if thou canſt, what this meanes, that that moſt infinite Majeſty, in whoſe preſence, all that is, is as if it were not, as nothing, should vouchſave to come to thee, to thee a moſt infinite nothing (for if the whole world be nothing in the preſence of God, what part of the world art thou O poore creature) & that all that Abyſſe of the whole Devinity should be delighted in thy nothing (for what elſe is nothing then that nothing comes of it) this it is to pleaſe God, the knowledge where of, you muſt earneſtly beg of Chriſt, that you may

may hereafter freely ſay, *fiat voluntas tua.*

SUNDAY.

Station in the houſe of Annas. Of the bonds of Chriſt.

COnſider firſt why Chriſt ſo ſtraytely bound would appeare before Annas, ſince he ſo willingly offred himſelf to his paſſion & went to meete his enemys ſaiyng, *Quem quæritis ego ſum.* He would be ſo ſtraytely bound, that he might draw thee to him ſelf, *In the cords of Adam, in the bands of Charity*: Oſee 11.

Oh my Lord God! oh me! is there neede of bonds, to bind us to thee doe not thy infinite goodneſſes ſuffice to tye us eternally to thy ſelf? Oh me! could it not be that

that ſome through the infinite allurements of thy goodneſs, or through thoſe amicable bonds of thy love did ſuffer themſelfs to be drawne to thee? Is the heart of man ſo very hard, that unleſs he be preſſed by the moſt urgent menaces of the greateſt miſerys, he does not freely deliver himſelf up to this infinite love, *Is it then* (ſays S. Auſtin) *is it then a ſmall miſery not to love God*. Ah me! if it be a pleaſure to love, & every lover is lead by what is good, is it not a miſery not to love the onely & chief good? What doe you love o my ſoul when you doe not love God? What doe you love when you doe love God? What doe I ſay, when I ſay God? When you love creatures, you love a vayue foolish empty Good; when you

love

love God, you love all thy Good, you love the Abyſſe of all goodneſs.

Conſider 2. what Chriſt merited fot us by his bonds, he merited for us the Dowry of ſubtility, whereby wee shall not onely not be bound hereafter but alſo wee shall penetrate all objects without any dfficulty; wish for an infinite number of armes infinite love, wherewith you may embraze ſo infinite a benefactor s and ſtrongly be bond to him with all kind of bonds.

MON-

MONDAY.

Station in the honſe of Caiphas. Of the ſpitting in the face of Chriſt & buffetting him.

CONſider firſt, that that face which you ſee black & blew with blows, beſmeared with ſpittle, is the ſame, which now ſhines brighter then a thouſand ſuns; & muſt that face be ſo cruelly defiled? to the end *That he might heale us by is ſuffoing* Iſai. 53. *And will reforme the Body like his Glory.* Phil. 3. Then, *the goodly of beauty above the ſons of men* Pſalm. 44. is reduced ſo farr that *there is no beauty not comelyneſs in him.* Iſai. 53. & he might well be eſteemed as a leper that he might obtayne for thee the gift of glory, where with thy body,

body may here after ſhine brighter then the ſan. O how much art thou indebted to thy Redeemer, though for this thing onely, give him thankes according to the practice above mentioned.

Conſider 2. Chriſt has merited him glory for us, *yet if wee ſuffer with, that wee may alſoo be gloryfyed with him*, although *the paßions of this time are not condigne to the glory to come, that ſhall be revealed in us.* Rom. 8. What? is it not worth our paynes, to ſhine hereafter lyke a ſun? but with what price doe you beleive it muſt be obtayned? here wee muſt ſay ſome thing to flesh & blood, ſince it is forced oftentimes to tollerate many things not agreable to it ſelf, ſince it is employed in abject actions below it ſelf, patience, patience,

you

you shall not alwayſe be contemned, you shall not alwayſe be ſilthy & ſquallid, you shall not alwayſe be afflicted; there will be a time, there will be a day, when that unregarded face, when thoſe foul hands, when that bruyſed Body, shall vie with the ſun, when it shall trample upon it with it is feete. Oh; ſince now when you are cloathed in a gorgeous habitt, you doe ſo rejoyce, you grow ſo wanton; how doe you thinke you shall rejoyce when you shall be cloathed with the ſun, as with a garnement, when you shall be a rivall to the ſun or elſe greater.

TUES-

TUESDAY.

Station in Pilates hall. Of the bringing of Christ to Pilate.

CONsider that according to the obſervation af Andronicus, from the houſe of Caiphas to the hall of Pilate was five hundred paces which Chriſt went, with extraordinary wearyneſs of his Body, by reaſon of the torments of the paſt night, & want of ſleepe: examine by thy ſelf, why he would make ſo many journeys in his paſſion, from the garden to the houſe of Annas, from the houſe of Annas to the houſe of Caiphas, from the houſe of Caiphas to Pilates hall, from Pilates hall to Herodes Palace, from Herodes Palace againe

to

to Pilates hall, & laſtly thence to mount Calvarie; & when you have learnt that thereby, the way to heaven is opned for thee, goe & give him moſt humble thankes, who was pleaſed by his ſo great wearyneſs to demonſtrate his ways to thee, & teach thee his pathes.

Conſider 2. how much you owne to God, that he was pleaſed by that his being we raryed to meritt for thee the gift of agility, by which gift, you can without any wearyneſs in a moment of time, goe to places though never ſo farr diſtant: How pleaſant will it be to the Bleſſed, through the benefitt of this giſt to uew all this viſible world, & the habitation of the ſtarrs: how pleaſant will it be to goe to thoſe places, in which for-

formerly there has happend some thing either to doe or suffer for the glory of God.

Aspire to this agility, by which having layd downe the loade of this heavy Body, not less burdensome to the soul, then to it self, you may run in the way of the commandements of God, & in the meane time elevate your desires with these verses of the Royall Prophett.

Sett me a law O Lord the way of thy justifications, & I will seeke after it always: Conduct me into the path of thy commandements becauſe I would it. Instruct me in the way of thy justifications, & I shall be exercised in thy merveylous workes. Would to God my ways might be directed to keepe thy justifications. I am delighted in the way of thy testimonys as in all riches. I ran the way

of

of thy commandements when thou didſt dilate my heaet.

WEDNESDAY.

Station in Herodes Palace, Of the white robe put upon Chriſt.

CONſider ſince the Great God had yet perſonated no body for the procuring our ſalvation, which is the onely thing which ſeemes to remayne, he is pleaſed at laſt to take upon him the perſon of a foole, that at leaſt from this action, mankind might comprehend, how precious theire ſalvation, how noble a ſoul is.

Conſider this ponder on this thou whoſoever thou art, which art rayſed by God to more ſublime graces, thou who art called to the

the Apoſtolicall, nay to the devine gift of converting ſoules & think it not to much to employ thy whole ſelf with, but to employ thy whole ſelf with earneſtneſs & care: for if the ſalvation of ſoules were not more to be valved then all other labour & paynes whatſoever, the wiſdome of God, would never have abaſed it ſelf in ſuch unheard of endeavours: what is this ſalvation of men? for whoſe ſake, God does not apprehend the being eſteemed a foole? certaynely if Eternal beatitude should contayne thoſe things which St. John reckons up in the Revelations ca. 21. and that wee should be made free merly by his gift of that Citty, *whoſe walls were built with precious ſtones, & every gate was one ſeverall pearle,*

pearle, & the ſtreetes were paved with pure gold: would it not be worth theire paynes wholy to apply themſelves in conducting ſoules thither? but what are theſe things to all the reſt, *which eye hath not ſeene, nor eare hath heard, neither hath it aſcended into the heart of man*; what is this to the beatificall nay Deificall viſion of God?

What doeſt thou then ſtumble at (o zealous Lover of Soules) why doe you not lay open to ſoules the crafts of the Devill where with they are cheated, & deceived, goe on, goen on, tell the ambitious man *filii hominum ut quid diligitis vanitatem* why doe yee ſeeke after vayne & treacherous honours? loe here is eternall, here is immortall glorie offred for you: tell the voluptuous,

ſons of men, why doe yee love the bitter & momentarie pleaſures of the flesh? behold a torrent of eternall & moſt ſatisfying voluptuousneſs is proffred to you, in fine tell the covetous, ſons of men, why doe yee gape ſo much after triffling riches? ſay what Chriſt formerly ſayd to S. Frances: a volontary poverty undergone for Chriſts ſake, will obtayne you a greater reward, then if the whole earth should be exchanged into gold, all the water into Balſome, and all the rocks into precious ſtones.

THURS-

THURSDAY.

Station againe in Pilates hall. Of the condemning of Christ.

CONsider, that Christ did undergoe this sentence of death though most impious, with an equall & willing mind, be cause he knew that the sentence of death due to us, would there by be wypedout & that the title to eternall life would be restored to us, which the tauthour of life himself beleives to have purchared at a cheape rate for us, though with his owne life. Eternall life is the vision of God, which is truely called eternall life, be cause it is truely & properly the actual exercise of that life, by which wee are eternally blessed,

by which wee are moſt happy, by which wee are in ſome manner deifyed.

O Death of my Redeemer which gives life ! O Death by which wee live ! who can forgett thee ? who can here after live for himſelf & not live for thee ? who will not conſecrate all his life to thee ? Thou haſt given us o Lord thy life, thy infinite life, & can any one refuſe thee his life, the life of a nothing ? alas why doe I ſay our life, which thou haſt redeemed & therefore purchaſed to thy ſelf both the freehold and uſe (unlieſswee prove unjuſt nay ſacrilegious) I wish o Lord, I wish I had a thouſand lifes, I would conſecrate them à thouſand times to thee. I congratulate thee therefore, I congratu-

late thee o Lord JESVS, mith my whole heart, in that ſo many martirs have ſpent theire life, for the honour of thy name, & doe ſo ſtill, rejoys cing that they are eſteemed worthy to receive contumelie for thy names ſake prayſing thee whileſt they are whiped, rejoycing in the middeſt of the fire, tryomphing on the croſs, I doe love thee o martir, that in place of being fryghtned by the tyrant with the feare of being plunged into a kettel of boyling Oyle, thou ſaydeſt to him if he would doe any thing to pleaſe thee, he should not goe back from his word, but doe it by degrees, one member at a time, that ſince thou hadſt but onely one life to give him, to whom thoudidſt owe more then a

thouſand, by giuing it member by member, thou might make the moſt of it: I love yee alſo yee generous Champions of Chriſt, who did ſo little feare the threatned Death of the tyrant, as that one of you did propoſe, that he would eſteeme it a favour, if he would cutt his body into mamocks, but the other ſayd that it would be moſt gratefull to him if he would teare his flesh in peeces with whips, then cut of his feete & hands, & throw him into the fire: for thou art worthy, thou art worthy o Lord for whoſe ſake all men should not onely ſpend, but prodigally give up theire lifes.

FRY-

FRYDAY.

Station on Mount Calvarie. Of the great deſolation of Chriſt dying.

THis is both the end & Epitome of the Devine Love towards us, in which the devine Pelicane our Lord JESVS did dy that by his blood he might reſtore us to life, he is for ſaken by his moſt loving ffather, that wee may not be forſaken, he is left in the greateſt deſolation that he might purchaſe for us beatificall joys, infinite joys.

Conſider then how great that joy is, which thy God procures for thee by this deſolation, it is ſo great, as the perfect viſion of God can produce. O good God, if wee are ſo very much deligh-

ted with the ſight of flourishing gardens, of magnificent Palaces, of precious & rich furniture, what will our delight be to contemplate God himſelf the Creator of all things, in whom all things are, o infinitly more perfect? ſo great is this joy, that the ſoul is al moſt abſorbed in it, not comprehending it's joy, but comprehended by it, & drowned in it's bliſſe, for which reaſon it is not ſayd to the Bleſſed (as Bellarm. notably obſerves) the joy of the Lord enter into thee, but *intra in gaudium Domini tui*, *Matt.* 25. *enter into the joy, of thy Lord*: it is greater & better to be comprehended by it, then that thou shoulſt comprehend it.

Aſpire firſt by continuall prayer to that joy, aſpire Iſay in tho-

thoſe aſpirations of St. Auſtin. *O joy aboue all joy, joy overcoming all joy, without which there is no joy, when shall I enter into thee, that I may ſee my God, who dwells in thee. oh me; be cauſe my pilgrimage is yet prolonged! Oh me how long will it be ſayd to me where is thy God? how long will it be ſayd to me, expect, againe expect? & now what is my expectation, come o Lord, & doe not tarry, come & fre theſe bond ſlaves from theire priſon, that wee may rejoyce in thy preſence with a perfect heart. O bright & glorious day, wich knowes no Evening, has no ſon ſetting in which I shall heare the voyce of prayſe, the voyce of joy, & thankes giving, in which I shall heare enter into the joy of thy Lord, enter into the joy of thy Lord, enter into joy without ſadneſs, which contaynes eternall Delight, where wilbe all good,*

& will be no eviil. VVhere will be all that you can desire, & will be nothing which you would not desire where will be life everlasting, sweete & amiable, where will be no enemie no fight ayamst us nor no temptation, but great & certayne security, secure tranquillity, quiet pleasantness, pleasant felicity, happy eternity, eternall beatitude, & Blessed Trinity, & unity in Trinity, & the Deity of the unity, & the Blessed vision of the Deity which is the joy of the Lord thy God: solil. 35.

Give thankes then with all the facultys of thy soul, to him, who has prepared such great joys for thee, who does no way deserve them, desiring with the voyce of Angells & Saints to sing this Canticle, *Thou hast redeemed us o Lord in thy blood out of every tribe, & tongue, & people, & nation &c. The*

Lamb

Lamb that was ſlaine is worthy to receive Diuinity & glory & benediction from every creature which is in heaven &c. Apoc. 5.

Laſtly beg of Chriſt through the Bowells of his mercy, which he has had for thee in all his paſſion, that he will never permitt thee to be deprived of that joy, by the treacherous joys of this world.

A very eaſy pleaſant manner convenient as well for beginners, as thoſe who are perfect, of meditating the Paſſion of Chriſt, according to the ſecond manner of praying appointed by S. Ignatius in his exerciſe.

IT is therein ſett downe, that having chooſe ſome particular or ſeverall ſentences, of the vir-

tues, Dolours or love of Christ ſuffring, each ſentence & clauſe of them may be ruminated, & in them the various ſignifications, ſimilitudes, ſpirituall pleaſures, & devout fervours of the ſoul, may be taſted.

Further I have called this manner of meditating very eaſy, pleaſing, & convenient for every one; eaſy by reaſon it requires either none, or very little diſturbing the head: for what is more eaſy, then having read ſome remarkable & pyous ſentence of Chriſt ſuffring, to fix your eyes upon a crucifix, & to contemplate both with your ſpirituall & corporall eyes, that very love expreſſed not ſo much with words as deeds? It is alſo very pleaſing, becauſe that amongſt all the manners of me-

meditation, this before all others captivates ſoules, in which the heads of the meditations not declared are propoſed, & there fore are left to the induſtrie & deliberation of him who meditates to draw out the quinteſſence, yet ſo that the labour of finding out & commemorating is not difficult, for thoſe ſpirituall ſences preſent themſelfs, as it were of theire owne accord; but it shall appeare by what follows how he muſt meditate according to this manner, of which wee now treate.

I have lyke wiſe ſayd; that it is convenient for all ſorts of people, becauſe beginners may pick out affections obvious to every one without troble & yet very pleaſing to them, & the perfect ha-

having dived into the moſt hidden ſence of the devine perfections may with the ſame facility ingulf them ſelfs into the profoundeſt Abyſs of Devine contemplation, an example will better explayne this, let the words of S. John, be the ſubject of meditation. *Sic Deus dilexit mundum.* 1. Jo. 3. *So God loved the world.* A beginner conſidering in his meditation the firſt word there of (*ſic*) he will remayne chiefly in contemplating the wounds of Chriſt, & the immenſity of his love, from the greatneſs of of his payne, then he will endeavour to incite in himſelf a reciprocall love, & a deteſtation of ſin. But one who is perfect conſiders in that (*ſic*) beſides the infinite love where with ſo great a Majeſty was pleaſed in

ſuch

ſuch a manner to undergoe all things for the love of a ſlave moſt un worthy of all love, that as he has declared many times by revelation he was ready to ſuffer the ſame things for the love of every one in particulat; here he melts with the love of ſo much goodneſs, deſires and ardours more then Seraphick, where with to returne at leaſt a ſparke for ſo great a fire of love, &c.

But that his manner of meditation may be performed more eaſily & with greater aduantage.

Note 1. It is very neceſſary that whoſoever will exerciſe themſelfs, in this should provide themſelf with ſome devout Crucifix which may be convenient for the place, & may keepe in the imagi-

gination that it may not ſlip away. Or have the whole hiſtory of the Paſſion of Chriſt in prints, and ſometimes from the contemplation of one, ſome times of another miſtery, he gathers the flowers of vertues hereafter expreſſed: But this I eſteeme moſt of all convenient, if any one at theire leiſure, or through fervour of piety would glew & fitt the naked miſterys of the Paſſion cut out of Images (having left out the emblems of houſes, sky, & perſons leſs neceſſary, &c. which are wont to be in pictures) to a larger paper, that a ſpace might be left round about to write the ſignification of the ſame therein.

Note 2. Although each word of the ſentences to be propoſed may

may ſupply ſpirituall ſences & affections; and theſe are ſuch as expreſs circumſtances, who, what, or how, as v. g. words (*Sic*, *tantus*, *Dominus*, *ſervus*) in theſe following ſentences. *Sic Deus dilexit mundum*, *tantus amor non ſit caſſus*, *O mira circa nos tuæ pietatis dignatio*, *&c.* *Vt ſervum redimeres*, *filium tradidiſti*:

Type of the conformity with the will of God Chriſt praying in the Garden.

Father if it poßible, *lett this cup paſs from me*, *yet not mine but thy will be done.* Matt. 26.

HOw bitter was this O Lord JESUS full of ſo many buffettings, ſpittings upon, whips

whips, thornes, nayles, mockings, contumelys reproaches, deſolations; & yet thou doeſt offer thy ſelf to drink it all up for my ſake.

How much ſweeter is that cup which you preſent to me? & shall I refuſe to drinke it for thy ſake?

It wearyed thee O Lord, & well it might, for ſo many ungratefull ſoules, from whom after ſo many expreſſions of love, you expected nothing but ſins, & the blackeſt ingratitude, & shall I be weary of thee, from whom after ſo many infinite benefitts, I doe & may yet expect greater.

Thou wert ſorrowfull O Lord, & ſad even unto death, & woes me, how many cauſes of ſorrow had

had you, was my ſoul ever ſad unto death? & though it should be, ought this ſadneſs to hinder me from fullfillig thy devine will, ſince thy ſadneſs did not hinder thee from wörking out my ſalvation.

Our Lord JESUS under went a ſadneſs for me even unto death, & shall not I a ſuffer a ſlight ſadneſs for him?

Our Lord JESUS overcame the horrour of death even in a bloody ſweate, & cannot I for him overcome the horrour of a ſmal difficulty?

I am ſad O Lord, but with thee, would to God, it were alſo for thee, thy ſadneſs Lord JESUS refreshes me.

I tremble O Lord, I am grieved, & I am oppreſſed with horrour,

rour, thy feare thy horrour thy grief comfortes me. *Father if thou will, transferr this Chalice from me, but yet not my will but thyne be done.* Luc. 22.

If in every accident, adverſity, & troble of mind, thou should conſider that nothing does happen to thee, but by the permiſſion of God, & by more then a paternall love towards thee; would you not receive with a moſt quiet mind all ſort of adverſity & ſorrow?

Thou art ſad & in deſolation, but it proceedes for the encreaſe of grace & glory, for the tryall of vertue, and for the experiment of love.

If this or that had not happened poſſibly arrogances, loſſeſs of of devotions might have happened

ned, & ſo you might have run the hazard of ſalvation.

You are ſlighted & humbled but was not I more for your ſake? & you shall here after be exalted with me.

You are ſick in body to the end you may be well in mind, and acknowledge that you are here in banishment, that you may not looke vaynely up and downe ſeeking a place of thy reſt.

Would you not willing endure this ſorrow, this confuſion, this ſickneſs, &c. to gaine a hundred millons of gold? & will you not willingly endury it to gaine eternity?

But if you would conſider by my example, that you did pleaſe me in ſuffring that deſolation, adverſity, &c. Would you com-

play-

playne, or be diſturbed?

What a thing it is to pleaſe God! what a thing it is to obtayne this! that the Abyſſe of all things should be delighted, with I know not what nothing of ſome creature, which is a meere nothing.

Type of Humility.

Barrabas preferred before Chriſt, or Chriſt mocked by Herode lyke a foole.

Learne of me, becauſe I am humble of heart. Matt. 2.

SO did the God of Majeſty annihilate himſelf, that duſt & nothing might learne humility.

What shall a proud worme, wenh

when he comes hereafter to be judged, anſwere to his King & his judge, who was ſo humble.

What wonder, if this earth worme, which has deſerved a hundred & a hundred times to be trampled eternally under the feete of thoſe infernall ſerpents should for Gods ſake, (who was ſo humbled for him) ſubject him ſelf under the feete of all men? & hereafter how highly would he be exalted?

The Lord JESUS was reckoned amonghſt thieves, murderers & roagues, & should a Chriſtian covet to be eſteemed great amongſt men.

Exalt, thy ſelfs, Exalt thy ſelf O Duſt. Would I then be greater then you O Lord JESUS.

You

You humbled your ſelf to the earth, would I then be exalted.

You were deſpiſed, you were ſcornefully uſed by all men, & would I be magnifyed, would I be prayſed? *It is a moſt intollerable impudence, that where Majeſty is humbled, a worme should swell & grow proud.* Bern. ſer. 1. de nativ.

You have conquered Lord JESUS, (exclaymes the Abbot Guerricus) you have overcome my pride with your humility: When O Lord JESUS with thee, & for thee, shall I deſier to be diſregarded & deſpiſed in this world?

Holy Father permitt not, that ſo great humility of thy ſon, be in vayne: *God forbid that I should glory ſaving in the croſs of of our Lord* JESUS CHRIST.

Ty-

Type of Poverty.

Christ bound naked to the Pillar.

SO *very poore was the* Lord JESVS *made for us, who was rich.* And oh how rich! is there any thing, or can there be any thing, which thou, a poore ſlave would not be ſtript of, for the love of ſuch a maſter ſtript naked for thy ſake.

Thy Lord JESVS ſtript himſelf of all things, even ſuch as were neceſſary, for the love of thee; yet you will want nothing, nay you ſeeke after ſuperfluous things.

Thy Lord JESVS had no place where to reſt his head; will you delight upon a downy bed?

Thy Lord JESVS is ſtript naked for thee; would you be content with a poore incomodious habit?

Thy Lord JESVS for thy ſake, did quitt the empire of heaven & earth; and thou canſt not part with a toy when he calls for it.

O Lord JESVS, what does this great nudity of the maſter require from a meane pittifull ſervant.

Should he not with St. F. Borgia offer himſelf ready not onely to leave all that which he poſſeſſes, but with the ſame readyneſs of mind to forſake Kingdomes & Empires if they should be required? should he not with S. Frances affect to be the pooreſt of all men, & have a holy enuy to ſe any one poorer then himſelf.

Why

Why Lord JESVS, why wouldſt thou be ſo naked? That I might teach thee the treaſures of poverty, for if they were not extreamely great, I who am the Eternall wisdome would never have preferred them before riches.

That I might free thee from eternall nakedneſs, & eternall confuſion.

That I might merit for thoſe who follow me, a hundred fold in this life, & a crowne of glory in the other.

That you might know certaynely ſince it was behoveable for me to ſuffer this Poverty, & ſo enter into my glory, how truely I have ſayd, *It is easyer for a camell to goe through the eye of a needle, then for a rich man to enter into the Kingdome of heaven:* Luc. 18.

Type of the abnegation of ſenſuall Love.

Chriſt whipped.

CONſider & ſee if there be any dolour, lyke the dolour of our Lord JESVS whipped for us.

And can it be that a Chriſtian cherishes his flesh & ſeekes to pleaſe it?

What wounds are theſe o Lord JESVS, not only in the middſt of thy hands, but alſo over thy whole Body? I have been uſed thus in thy houſe, thy voluptuousneſs, thy ſenſualitys have thus wounded me.

My beloved ſoul what have I done to thee, or in what have

I afflicted thee (nay what could I doe for thee which I have not done?) answere me, in recompenſe thou beſtoweſt upon me all thoſe wounds.

Our Lord JESVS *ſurely hath borne our infirmitys, & our ſorrows he hath caayed*; Iſa. 53.

Acknowledge o man, how grieuous muſt thy wounds have been, for which it was neceſſary that the Lord JESVS *should be ſo wounded*, Bern. ſerm. 3. de Nativ.

O Lord JESVS how much have our ſenſualitys & voluptuousneſs coſt thee.

Thy voluptuousneſs has coſt thy Lord JESVS more then fiue thouſand wounds, & can you buy a pleaſure at that price? *Multa flagella peccatoris*, ſayd the Royall Pſalmiſt, but oh! how many

indeed, & how cruell!

If the ſtripes of the moſt innocent ſon of God expiating others crimes were ſo many, how many muſt the torments be of a moſt unworthy ſlave ſatisfying for his owne offenſes.

Senſuall ſoul, weepe not over me, but weepe over thy ſelf, & over thy actions *forif in the green wood they doe theſe things, in the dry what will be done?* O how my ſoul is exhauſted Lord JESVS, how it is dryed in the heat of it's pleaſures, what can reſtore it to the coolings of grace but the water ſpringing out of thy foyntaynes, *aqua germinans virgines?*

Even as the hart panting deſireth after the fountaynes of waters, ſo doth my ſoul deſire after thee o God! Pſal. 41.

Typ

Type of meeckeneſs & Patience.

Chriſt lyke a falſe Prophet, or a King in a ſtage play is moked & ſcoffed.

LEarne of me, for I am meeke Mat. 21.

I have not turned a way my face from the rebukers & ſpitters. Iſa. 50.

Lyke a sheepe to the ſlaughter have I been led, and lyke a lamb before the shearer, ſo have not I opened my mouth, Iſa. 53.

Looke & doe according to the patterne. Exo. 15.

Is there any thing o Chriſtian having had the example of ſuch great meeckneſs ought to provoke thy ſoul to impatience?

Perhaps you are net led for

ſome little wotd, you are laughed at, you are contemned, you are affronted by ſome little injury.

But were you ever mocked as a falſe Prophet, as a counterfeyted King? was you ever ſpitt upon? was you ever buffetted? or whipped lyke a gally ſlave? was you ever moſt cruelly & moſt wickedly crowned with thornes? was you ever yet burdned with loades of reproaches? an if all theſe things had happened to thee, had you ſuffred any thing for the love of thy God, which he had not already ſuffred for thy ſake?

But I thy Lord & maſter, for thy ſake, am laughed at, am contemned, am ſpitt upon, am whipped, am abuſed on all ſides, there

refore you ought for my ſake, to ſuffer ſome little injury & contempt.

If, O my ſoul with Bleſſed Elzearius, if with the holy Apoſtles, thou hadſt learned this leſſon of thy Lord & maſter, you would not onely, not be come impatient for any thing in this world, but you would goe laughing from the preſence of ſlaunderers & reproachers, becauſe you were thought worthy to ſuffer reproach for the name of JESUS.

What will you anſwere O negligent diſciple, what will you anſwere to your maſter, who will exact ere long an account of the leſſon he ſett you with ſo great expenſe?

How ſhalt thou impatient

worme dare to appeare before thy ſo meeke God, thou who muſt preſently be trod under foote by all the rigours of his judgements.

Good JESUS lett not thy ſo great patience be in vayne.

Good JESUS for the infinite merits of thy patience, teach me patience.

A very devout exerciſe which may be uſed before an Image of Chriſt in the forme of a deridid King formerly preſented to the people by Pilate.

WHich exerciſe conſiſts in thiſ. 1. that you acknowledge theſe words, of Pilate *ecce Rex veſter* with which he did formerly reproach Chriſt, or the mock King, not as pronounced by

a man, but as coming from God the Father, & that under that forme you doe moſt willingly acknowledge him for thy King.

2. That every morning ſo ſoone as you riſe from your bed, immediately kneeling downe before that image, you doe offer your ſelf to its ſervice, & beg to know, how he will be pleaſed to be ſerved by you that day.

3. That you may performe all your actions enjoyned by obedience, moſt readily & moſt faithfully, & in the ſame manner as if they were commanded by thy Lord Chriſt.

4. That you may be mindfull of that Ghoſpl. *The ſervant is not greater then his maſter.* As alſo that, *It ſufficeth the Diſciple that he is as his maſter, and the ſervant as his Lord.* Matth. 10. That

That you may deſire to be cloathed with the ſame garment & dreſſing of thy Lord, & to be poore with him that was poore, & contemned with him that was contemned.

5. That in all your neceſſitys & temptations, you may fly to your Lord, & place all your hopes in him.

6. That in the dayly examen of your conſcience, as giving up the accouns of your ſtewardship you may plainely diſcover, whether you have been a faithfull ſervant in all things.

Con-

Conſiderations and ſentences which may excite thee to the fervent performing this exerciſe.

Ecce Rex veſter.

BEhold how low thy King the King of all Eternity, King of Heaven & earth, the God of Majeſty has humbled himſelf for thy ſake. What friend, for his friend, what child for his Parents, what ſervant for his maſter, has performed thoſe things, which the Lord JESUS has done for moſt unworthy ſlaves, for his utter enemys? if a King had done theſe things for a ſubject, what a returne of love would that ſubject make to his King? *For this thinke*

thinke in your ſelfs, which alſo in Chriſt JESUS, *who when he was in the forme of God, thought it no robbery, himſelf to be equall to God, but he exinanited himſelf, taking upon him for us the forme of a ſervant.* Phil. 2.

Thy love O Lord JESUS urgeth us, that thy ſervants doe not live for themſelus, but for him, who for theire ſakes, did not deſpiſe the forme of a ſervant.

O Lord IESUS becauſe thou haſt done this thing, and wert pleaſed to take upon thee the forme of a ſervant for my ſake, you thall be my God, & I will be your ſervant for ever.

Wee will have no King beſides JESUS of Nazareth who was crucyfyed.

Lord what wilt thou have me doe.

I am thy ſervant give me underſtanding, that I may know thy teſtimonys. Pſal. 118.

Make us doe what you command, and command what you pleaſe, teach me to doe thy will. Aug. Pſal. 142.

As the eyes of ſervants are on the hands of theire maſters, ſo are our eyes to our Lord God, untill he have mercy on us. Pſal. 122.

My Kingdome is not of this world. John. 18.

If I yet did pleaſe men I should not be the ſervant of JESUS-CHRIST. Gal. 1.

No man can ſerve two maſters. WZ The Lord JESUS & ſelf love. Matth. 6.

Such is the nature of thy King, that he will ſitt in his owne throne. Thom, à Kemp.

Will you ſerve our Lord IESUS

sus or this dagger (ſayd S. Dorotheus to his Diſciple Doſitheus) wheu he moſt immoderately deſired I know not what little knife.

Say you ſo alſo to your ſelf, as often as you are tormented with any immoderate deſire. My ſoul will you ſerve your Lord IESUS, or this or that luſt, &c. lett them ſerve the world that will, I know whom I will ſerve, him who is able moſt abondantly to requite my paynes, the Omnipotent & Immortall King. But who is he that ſerves his Lord IESUS with ſo much care, as he does the world, and its petty Lords?

The ſervant is not greater then his maſter. Thy King was crowned with thornes, and will you in reproach

proach of him crowne your ſelf with roſes ? your King ſwayed the ſcepter of confuſion, & cloathed with the purple of reproach, will you hunt after the prayſes & applauſe of men.

He that knows the wil of his Lord & does it not, is beaten with many ſtrips.

Type of Obedience.

Chriſt carrying his Croſs.

HE *humbled himſelf, made obedient unto death*, forus, how obedient o Lord JESVS haſt thou made thy ſelf for us ? How impious was this carry ing the croſs? how difficult ? how terrible ? yet this truely obedient Lord JESVS did willingly undergoe it.

The

My Lord JESVS for my ſake obeyed executioners yet I find it trobleſome to obey my ſuperiours for his ſake.

O if according to the exàmple of Chriſt you would looke on God commanding in every thing which happens to thee, how readily, how perfectly would you obey all, & in all? *VVhat a great matter would it be, if; thou Duſt & nothing ſhould obey man for my ſake, when I the God of heaven & earth have humbly ſubmitted my ſelf to men for thy ſake.* Tho. a Kemp.

He who will come after me, lett him deny himſelf, take up his croſs & follow me. Matt. 6.

He that does not take up his croſs & follow me can not be my Diſciple. Luc. 14.

Lett us goe forth there fore to him wit-

without the camp, carry ing his reproach. Heb. 13.

This ſaying ſeemes hard to many s deny thy ſelf, take up thy croſs, & follow JESVS *but it wil be harder to heare that laſt ſentence, goe ye curſt into eternall fire. He went before carying his croſs, that thou alſo mighteſt cary thy croſs, & deſire to dy on the croſs, becauſe if thou wert dead with him, thou wouldſt alſo live with him; if you throw aſide one croſs, und doubtedly you will find another, & poſſibly heauyer then then the firſt.* Tho. a Kemp.

You muſt neceſſarily cary either the croſs, of Chriſt, or elſe that of the world, chooſe which you will? take which pleaſes you beſt, this is the way to hell, that to heaven.

Type

Type of Charity.

Chtist crucifyed.

God so loved the world, so he loved thee, *o excess of thy Love to wards us, o inestimable Dilection of Charity, you deliverd up your owne son, that you might redeeme a slave*: Eccl. in benedict. Cerei Pasch.

God for thy sake did not spare his owne son. And will you spare your self & your flesh when it is for Gods sake?

O Holy Father because thou hast done this thing & hast not spared thy onely begotten son for me.

Here

Here chooſe ſuch a propoſall as the Holy Ghoſt ſhall inſpire thee conformable to this motive, or rather to the good will, which God himſelf teſtifys to Abraham upon the ſame occaſion, on thoſe very words.

COnſider & ſee if there be any love, lyke the love of our Lord IESVS, behold how our Lord JESVS has loved us.

My beloved ſoul doe you yet doubt whether I did love thee? draw neare looke in, read in rhe very depth of my heart. Thy God dys for thy love. O Lord IESVS if the world did but know thee? what dóe you love o my ſoul when you love IESVS crucifyed? *I will not forgett thee, behold I have writ thee in my hands.* Eſa. 14.

And

And can you forgett me? You have sayd o Lord IESVS, *and I if I be exalted from the earth I will draw all things to my self.* Io. 12.

Loe thou art exalted, draw me draw me, also o Lord. Draw my Eyes to thee, that nothing may please me but either to see thee, or for thy sake; draw my understanding, that it may not hence forth judge it knows any thing, but God, IESUS, & him crucifyed; draw my will, that hence forth it does never love any thing, or can love any thing, but him, who loves me with such an excess of love. Lett thy love O Lord IESUS, draw me, dragg me, nay force me, to the end thy servant may never more live for himself, but for thee, to whom he ows more then a thousand liues, who

was

was pleaſed to dy for him. My heart is ready O God, my heart is ready, shoote it with a dart from thy heart, that it may be a heart according to the heart of God.

Type of the Zeale of Soules.

Chriſt crucifyed.

S*Itio I thirſt* for thy ſalvation, & that of thy neighbour, which you know coſts me ſo deare, will you give me no refreshment this day.

I. S. doeſt thou love me? love ſoules, which you ſee I love ſo very much.

How precious art thou O my ſoul, which thy God has purchaſed at ſuch a rate?

Yet

Yet behold O Lord IESUS to the reproach of thy blood, hell is filled with those soules.

Read what is writ in my hands, what is engraven upon my heart what I signify by the nod of my head, by the extending of my armes, in fine what I signify by every way I can: this one thing aske of thee restore soules back to thy Redeemer.

What hast thou yet done for the love of soules? you have not yet spent so much sweate as I have done blood.

Thy Lord IESVS to the end he might gaine soulcs, did not despise the forme of a servant, nay of a murderer, & thou refusest every forme for the good of soules.

How few Lord IESVS, how few now a days know to esteeme the

the price of thy blood, he knew it, who was not onely ready to be hanged, but worſe then hanged for the ſalvation of ſoules. 2. Corr. 12. He knew it who made himſelf all things to all men, that he might win all to Chriſt.

He knew it who wished himſelf accurſed for his brethren. Rom, 29.

Finally he knew it, who acknowledged himſelf equally debtor both to Gentills & Greekes, equally both to poore & rich for the propagation of the Goſpel. Ro. 1.

Has the ſoul of a rich man o Lord IESVS coſt thee no more then the ſoul of a poore man? didſt thou ſpend no more blood for the ſoul of a noble man, then

for the ſoul of a peaſant? lett them as ſaid St. Liduina although full of the moſt infectious diſſeaſes lett all the poore come to me for my Lord IESVS Chriſt has ſuffred more for them. *Sur: in ejus vita*, *Looke* my beloved Daughter (ſayd Chriſt to St. Ludgardis) my wounds cry unto thee, take heede leaſt I should shed my blood in vayne: *Sur in ejus vita*: O Lord IESVS how long you call out *ſitio*, & how few heare thee.

David formely thirſted for the waters of the ciſterne of Bethlehem & immediately three generous ſoldiers goe through the middſt, of the enemys & procure ſome for him.

Was the thirſt of David ſo great, as the thirſt of our Lord IESVS for ſoules redeemed by him-

himſelf at ſo great a price? were Davids ſoldiers more obſervant to him, then you are to your God, your Creator, your Redeemer?

Conſiderations to place hope & confidence in God from the contemplation of Chriſt crucifyed.

For he that ſpared not alſo his owne ſon, but for us all delivred him: how hath he not alſo with him given us all things Ro. 8.

The voyce of the blood of your Brother crys to thee from the earth. Gen. 4. Heare o Father the voyce of the blood of thy ſon.

O Holy Father pardon your ſon this treſpaſs. Thou haſt delivred o Lord thy ſon for us, *That every one which beleiueth in him perish not.* Io. 3.

I beleive o Lord thy ſervant ſhall not perish, whom you have loved ſo much, *Behold o God our Protector, & looke upon the face of thy Chriſt.* Pſal. 83.

Thy hands o Lord have made me, thoſe hands I ſay, which were nayled for me: doe not deſpiſe the worke of thy hands, looke I humbly beſeech thee upon the wounds of thy hands; loe thou haſt written me in thy hands, o Lord IESVS, *read that writing & ſave ue.* Iob 10. Aug. ſolil. c. 2.

Abyſſus abyſſum invocat in voce cataractarum tuarum. 1 *Depth of miſery, calleth on the depth of mercy in thy moſt ſacred wounds.*

BONE IESV.

Quærens me ſediſti laſſus,
Redemiſti crucem paſſus,

Tan-

Tantus labor non ſit caſſus,
Tantus amor non ſit caſſus,
Eccl. in Miſſa pro defunct.

Have mercy upon me o God, have mercy upon me; becauſe my ſoul hath truſted in thee.

And I will hope in the shadow of thy wings untill iniquity paſs. Pſal. 56.

VVith thy shoulders over shadow, me Lord IESVS. *Vnder the shadow of thy wings protect me.* Pſal. 16.

Enter not into judgement with thy ſervant o Lord, for whom thou wert pleaſed to undergoe the judgement of death.

O Lord IESVS is there any thing you will not give us with your blood, & in yonr blood?

My Chiidren theſe things I write to you, that you ſin not. But and if any man should ſin, wee have an Anvocate

with the Father IESVS *Christ the just and he is the propitiation of our sins, & not for ours onely, but also for the whole worlds.* S. Io. 2.

You have free access to God the Father o man, where the Mother stands before the Son, the Son before the Father, the Mother shews her Son her breasts, the Son shews the Father his side & his wounds, there can be no repoulse where there is so many markes of Love. St. Bern.

PRA-

PRACTICE

Of devotely preparing ones ſelf before the Holy Communion, from the meditation of the Paſsion of Chriſt.

NObody can doubt but that manner of preparation to goe to the Devine Sacrament of the Euchariſt is moſt ſuiteable to all, which is taken out of the meditation of the miſterys of the Paſſion of Chriſt, as he himſelf ſays Luc. 22. He commands that it should be done in commemoration of his Death, & the Apoſtle 1. Corr. 11. diſtinctly declares that the death of our Lord is announced by the receiving thereof: *For as often as you shall*

eate this bread, & drincke this chalice, you shall shew the death of our Lord untill he come.

This manner of receiving of the holy Sacrament was frequently practiſed amougſt the Saints, as is reported by S. Bonav. *in præpar. ad Miſſ. c. 6. & in faſci. c. 8.* & he adds that he did commonly receive it ſo which was the cauſe that his ſoul in the middſt of ſo many fires of Devine love did melt with the love of his Creator.

But though all the miſterys of the Paſſion of Chriſt may eaſyly furnish divers practiſes of this Kind, & thoſe extreamely good to every one, yet thoſe (with ſubmiſſion to better judgements, ſeeme to me to be the very beſt, or certaynely the moſt convenient, whereby each one endeavours

vours in the Holy Communion to render himſelf a living ſepulcher of Chriſt; to adorne him ſelf with thoſe vertues, which it appeares the Holy ſepulcher either had, or ought to have, alſo to obtayne thoſe diſpoſitions, which it is moſt lykely, if that ſepulcher were animated, & endowed with reaſon it would chooſe.

The reaſon of the above mentioned Practice.

THe reaſon of this practice is, becauſe that in the ſacrifice of the maſs, as the Councell of Trent teaches us. Seſ. 22. c. 2. The ſame hoſtie not onely in ſpecies, but alſo in numero) which Chriſt himſelf offred upon the Altar of the Croſs by a different

manner of offring, is offred to the Eternall Father, albeit that on the croſs was offred in a bloody manner, in the maſs it is offred in an unbloody manner. The manner nevertheleſs of offring of it in the Sacrifice of the maſs does expreſs to the life the manner & reaſon of the bloody Sacrifice of the croſs, that it is truely left to us by Chriſt for a monument & commemoration of the Paſſion of our Lord.

But if you ſeeke a further knowledge of this miſtery in what conſiſts that great vertue of repreſenting the bloody Sacrifice of the croſs. I will shew it thee in ſome few principles of Divinity: Then you muſt know although under each ſpecies as well of bread as of wine, whole Chriſt

is

is contayned as now he is in heaven; yet as the Councill of Trent teaches us. Seſſ. 13. c. 3. That by vettue of the words of conſecration, under the ſpecies of wine onely the blood is contayned; but that whole Chriſt is contayned under each ſpecies, is it by reaſon of it's connexion, whereby the Body, the Blood, & alſo the ſoul of Chriſt are gathered togeather. So that (according to S. Thomas) if any of the Apoſtles had conſecrated in the three days of the death of Chriſt, neither the Blood under the ſpecies of wine, nor Body nor ſoul would haue been contayned under the ſpecies of bread.

This being granted it is eaſy to give the ſolution of the propo-

ſed

ſed queſtion, for ſince in the Sacrifice of the maſs, by vertue of the words of conſecration under the Sacramentall ſpecies, the Body is conſtituted ſeparate from the Blood, & the Blood lykewiſe ſeparate from the Body of Chriſt, immediately the effuſion of that ſame blood, which formerly happened upon the croſs, preſents it ſelf; & from that muſt neceſſarily follow death, or the ſeparation of the ſoul of Chriſt from his Body. And hence it is that many Devines doe place the Eſſence of this Sacrifice wholy in the conſecration: for as the Bloody Sacrifice of the croſſe was abſolute & conſummated in the death of Chriſt, ſo they will have it that the un bloody Sacrifice of the maſs is wholy abſolute & com-

compleated in its perfect repreſentation.

From all which it may generally by every one be concluded, ſince in the moſt Sacred Sacrifice of the maſs, the Death & Paſſion of Chriſt are accuratly repreſented in the very conſecration of the Body & Blood of Chriſt: truely his ſepulcher does not ſeeme to be leſs accurately repreſented, in the very communion as well of the Prieſts as other Communicants, therefore the chief parts each communicant is to provide, is to endeavour to render himſelf a moſt neate, well adorned, & moſt worthy ſepulcher of Chriſt.

Now lett us come to the practice which may be devided into two parts, Viz. the one the more rerao-

remote, & the other the more neare.

The more remote Practice of preparing ones ſelf for the moſt Holy Sacrament of the Euchariſt according to the fore ſaid method.

THis may be the remote practice, that who ſoever shal be fully perſuaded that ſo often as he comes to the Holy Euchariſt, ſo often he becomes the living ſepulcher of his Lord, how excelent & noble is this very act, when he employs himſelf wholy on this thing, to this end, he applys himſelf, & all his exerciſes both of piety, & vertues, that with them all, he may build up a moſt decent mauſolea for his God in the very bot-

bottome of his heart.

But here O ſoul devoted to Chriſt crucifyed, I muſt interrupt thee a little before wee proceede; to thee I ſay, for it is not to thoſe my ſpeech is addreſſed, who conſecrate themſelfs wholy to the Idolls, of wealth pleaſure & honnour, the enemys of the croſs of Chriſt, whoſe end is eternall Death, whoſe God is gold, a ſmoake of honnour & theire appetits: who knowing that theire bodies are the temple of the Holy Ghoſt, are not affrayd to give them up to all lewdneſs: Nor does my ſpeech addreſs it ſelf to thoſe, who intend nothing elſe in theire Councells & actions, then either theire owne eaſe, humane complacencie, or vayne glory.

In a word who are wiſe in terreſtrialls, very ſolicitous for this preſent life, are not at all or very little for that to come; who al though they judge themſelfs very prudent according to man, yet are meere fooles according to God; for with the ſame actions they might build for theire God a palace of ſilver or gold, & they ſett up onely clay & ſtraw hutts to catch flyes with all, toys & triffles, a diſgrace to that heavenly Jeruſalem, & therefore muſt ſhortly be deſtroyed by the revengefull flames.

But here I ſpeake to thee, o ſoul devoted to thy Chriſt crucifyed, who knowing that you were borne for God onely & for Eternity, doeſt deſpiſe all earthly things as unworthy of thee, who

who doeſt not mind what men, but what God eſteemes nor what the extreame short life of man, but what the Everlaſting Eternity does recommend.

A short Paræneſis to the inſuing practice.

When your God does ſo often honnour you to come & dwell with you, when he takes you to himſelf, who are ſo extreame unworthy, in whom he repoſes, either as in abrides bed, or as in a grave, which he purpurates with the vermillion of his moſt precious blood, which he annoynts with Balſome, inebriates with ſweet wine how can you then ſacrifice your ſelf more

more nobly, more advantageously, more worthyly, then to fashion your ſelf into a worthy inne to receive thy God; can you doe any thing better then togive your ſelf wholy to him, who ſo often has given himſelf wholy for thee, & never more become the Domicile, of a more un worthy gueſt then of him, of whon thou wert once made worthy, viz. of thy God?

I perceive ſayd she, that this is a holy man of God, which paſſeth by us often, lett us therefore make him a little chamber, & ſett him a little bed in it & a table & a ſtoole, & a candleſtick, that when he cometh to us he may tarry there, ſpeaking of Eliſeus 4. Kings 4. becauſe the man of God did paſs often by them, a chamber muſt bemade ready for him, for him

him I ſay, not for others, in which he alone might lodge, & ſo often as God himſelf comes to viſit us, shall not wee prepare an inne for him aboue & shall wee entertayne him in the ſame chamber, where too too often wee lodge the moſt loath ſome goates & ſwine of our owne luſts? have not wee then as much generoſity as brute beaſts? They write that Bucephalus the horſe of Alexander the Great, would ſuffer no body to ride upon him beſides Alexander, for he thought it a diſgrace to ſubmitt to any inferiour perſon, the ſame is reported of a horſe of a noble Lady which was very gentle and of a quiet diſpoſition, but having once caryed an holy man

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it would never after ſuffer its former miſtris, eſteeming her a more ignoble burden: there is ſuch a generoſity, ſuch an in bred nobility in dumb creatures: shall wee then be ſo vile, shal wee be ſo unmindefull of our ſelfs? that having ſo often lodged the great God, wee should not abhorre to be made the Landlords, of ſome moſt vile Nothing, & afterward, of monſters, of devills? O miſerable ſoul, thou whoſoever art ſuch an one! O Child of Dirt! O unworthy the name of a beaſt much leſs of a man.

Goe to then O ſoul beloved of God, goe to, now you know your dignity, & hereafter never deſire to dedicate thy ſelf to any other gueſt, then to thy devine Redeemer, goe to I ſay, ren-

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der thy ſelf, for Gods ſake, a mauſolea adorned with rich ornaments, to bury thy Lord & God; but conſider I beſeech you, nay thinke well, what office is given you for you doe not prepare a dweling for ſome holy man adorned with all ſorts of vertues & dignitys, but for your God.

Solomon the wiſeſt of Kings did not thinke ſeaven yeares to much, to build a glorious temple to receive the ark of the covenant, & did not onely cover the inſide of the Holy of Holys, wherin the Arke ſtoode, but the whole temple, all the inſide there of with Cedar & with gold; what ornaments then muſt that place have, which is not onely made the temple of the arke of God,

God, but the temple of God himself; not onely the sanctuary where in the arke stands, but the arke it self, the sepulcher it self? Doe you then thinke that this place can be adorned in seaven yeares time so as it ought? beleive me, you must adorne it not onely for the space of seaven yeares, but so long as you live, and the teason is, becauſe you doe not under take a worke which will end, in so short a space of time, as Solomons temple, but wil last to all Eternity.

Did you but know how much grace you would obtayne by this method, how quickly how greedily would you cath at this manner of preparation here proposed to thee? That yong Marques an

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Angel on earth the bleſſed Aloyſius kept this ſecret to himſelf, & applyed himſelf to this ſtudy, that he might conſecrate the whole weeke in this exerciſe, the three firſt days of the weeke he employed in giving thankes for the Bleſſed Sacrament, which he had received on Sunday, & the three ſubſequent days in making his preparation for the next Sunday.

And hence it is that Cardinal Bellarmin not ſo much admired for his doctrine, as his vertue, having meaſured the Angelicall integrity, & holyneſs of this youth, by a Theologicall line, ſays, he does no more wonder that in ſo ſmall a time Bleſſed Aloyſius had purchaſed ſo great a ſanctity: for according to the com-

common opinion of Devines, the effect of every communion from the nature of the thing, is so much the greater, as every one has made greater preparation to receive it.

And these are the things I would declare to thee, before I came to a farther declaration of the practice, that though I could not kindle in thee, the desire of so noble & usefull an exercise, yet if once kindled I might cherish it & might after wards excite it by new motives: then that I may undertake this so great a worke, I must first aske thee one question.

Tell me then, if the son of God, thy God, should come againe for thy sake into this world, if he should againe dy upon

upon the croſs, if he muſt againe be buryed, & you were a King, & the greateſt that ever was, & should be commanded to make a mauſolea for thy God: with what ſort of materialls & with what kind of workemans hip would you build it? how polished would you make it, how cleane & neate, how adorned with gold, & precious ſtones? nay ſo as (if I know you, & you nature) you would not for the honnour of your Religion, that it should in any reſpect be inferiour to Solomons Temple, ſince you are ſo much greater in the abondance of riches, & dignity of empire: loe here you have the ſame office afforded you, & you have all things in your power both gold & pretious ſtones & what ſoever

elſe is requiſite to rayſe a noble mauſolea for thy God.

THE PRACTISE

Of employing al the actions of the whole day to begin the method of preparation.

FRom the example of S. Catherine of Siena who prepared a lodging for a Bridegroome in the very middſt of her heart, prepare you alſo a ſepulcher, in in the forme of a materiall mauſolea, and lyke to thoſe men who under take ſome great worke, lett your firſt thoughts in the morning be of it ſo ſoone as you wake, & lett it be your laſt thought when

when you lye downe; lett this disturbe both your nights & days; enquiring how does the machine of this worke proceede? what ornaments have I got to day? or must I gett? what is usefully applyed to the worke, or must be applyed? & to the end you may fitt all the actions of the day to this exercise, observe, when first you rise from your bed in the morning, offer your self, & all your actions to your Lord God, your most amiable gueſt, & for the better dressing up, & adorning his chamber, & sepulcher, make a serious proposition to avoyd all sorts of sin, especially for this end, that you may not pollute a sepulcher dedicated to so great a gueſt.

Then at your prayers be continually care full that you exerciſe fervent acts of Charity & devotion, thereby enchaſting as it were Rubres, & Chriſolites in the mauſolea of thy heart; further in the ſpending of the day as occaſion does offer it ſelf, of exerciſing humility, patience, obedience, brotherly love, you muſt bid it welcome, & catch greedily at it, as if you were every time adorning the worke & fabrick of your ſepulcher, with Berills, & Diamonds, Amethiſts, Emrodds, & Hiacinthis; examine thy conſcience moſt accurately, that thou may make cleane the lodging of thy heart, not onely from all filrhyneſs but alſo from the leaſt duſt, for which purpoſe you muſt make frequent acts of contrition:

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ſometimes an act of mortification to polis whathſoever is yet rough and not ſmooth, to which apply thy ſelf as ſeriously & as often as thou canſt : but you muſt cheefly take care, & by all meanes ſtudy to provide, that the pure goldof devin grace, be never mingled with any tincture of ſin : Thus much for the materialls. But to the end the worke may be glorious, it muſt be adorned with with variety of banners & of Emblems, & the banners & Emblems fitteſt for ſuch a worke, are principally of two kinds, the firſt is the whole history of Chriſt ſuffring, written in ſeverall ſpaces, ſett in, with moſt excelent engravings ; the other the frequent Enſignes of Chriſt, here & there promiſcuously cutt,

which are the moſt proper ornaments of a Mauſolea.

Yon will write the hiſtory of Chriſts ſuffring if you call to mind each of his miſterys every hour according to the watch of his paſſion; & you shall cunningly inſert them in the cornishes if you have not onely the examples of thoſe vertues in your memory, but that you alſo imitate them, laſtly you shall promiscuously ſett upon your worke the banners of Chriſt, if you begin every action ſincerely & truely to pleaſe him.

When you are about to put all theſe things ſeriously into execution, & yet doeſt find, that you have provided little or nothing, in comparaiſon of what is requiſite for the expected honnour

nour of receveing ſuch a gueſt, the beſt way to ſupply this poverty is moſt earneſtly to beg from all the Saints that they will be pleaſed to furnish you with all thoſe ornaments they can either give, or poſſibily lend thee.

More over obſerve when you recite the Lettanies of all the Saints, you muſt ſo recite them, as that you beg from every order of Saints, that vertue, which that order has chiefly cultivated, to make uſe of in the reception of the moſt Bleſſed Sacrament: for which purpoſe, you muſt moſt earneſtly beg from the Angell Reverence, from the Apoſtles faith, from the Martirs Charity, from the Bishops hope & confidence, from Confeſſors humility & Devotion, & laſtly from

Virgins purity, alſo humbly begging of them, that they wil be pleaſed to offer up theire vertues to Chriſt theire Lord in your name; & heartily deſiring to have all the fervour & love of thoſe Saints, for this onely end, that you might prepare in your ſelf a moſt glorious Mauſolea for your Redeemer. Chriſt himſelf has revealed to SS. Mechtilda & Gertrude (*Blo munil. ſpir. c. 6.*) that this exerciſe was very pleaſing to him, to whom once he ſayd, when she was in this exerciſe; *that she appeared in the Eye of all the Court of Heaven, to be in that dreſs, which she deſired.*

To this end you may alſo recite your Roſary, ſo ſaying every three tens there of, that in the firſt decade of every three, whileſt

leſt you ſay thoſe firſt words of the Angelicall ſalutation (*Ave Maria gratia plena* , *Dominus tecum*) you conſider ſometimes the greate purity of the Mother of God , other times the faith , humility, reverence charity , & other vertues, & Devine gifts , wherewith the heart of the Virgine was ſo adorned , that it was made a glorious habitation of the ſon of God, & out of them frame the idea of ſome moſt excelent palace or mauſolea in thy mind.

2. Whileſt you pronounce thoſe folloning words : *Benedicta tu in mulieribus & bendictus fructus ventris tui* , heartily congratulate, the Bleſſed Virgine in the ſo greeat an adornement of vertues , as alſo Chriſt in ſo ſumptuous a houſe built for him on earth , in ſuch

a manner as thoſe very words ſhall incite thee to doe it.

In the 3. Decade, when you recite the concluſion of the Angelicall Salutation, wz: *Sancta Maria &c.* earneſtly beſeech the Mother of God, that she will participate to thee, ſome of thoſe graces, where of she is ſo full, and abounds, alſo that she will pleaſe to lend thee ſome of thoſe infinite treaſures of graces, or offer them to her moſt Beloved ſon for thy ſake: S. Gertrude ſays (l. 4. Inſinuat. div. cap. 49. that she ſaw the Mother of God girding the middle of her Nuns, as they were going to the Communion, & preſenting them cloathed in her mantle, which was adorned with the moſt excelent flowers of all vertues, to her ſon

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in theſe words, O my Beloved ſon looke upon this for my ſake: ſo she may offer thee to Chriſt covered with innumerable gifs & graces.

If this practice of reciting your Roſary grows tedious, to render the exerciſe more fervent you may obſerve, firſt, you may recite the firſt part, of the Angelicall Salutation in union of all the ſalutation, & adorations, which are offred to her, or shall be by all the Angels & Saints, to all Eternity, the 2. in union of all the congratulations, given her in theſe words, as well by the whole celeſtial Court, as by the Holy Trinity it ſelf. The 3. in union of all ſupplications & prayers, which all her fervent petitioners poure out, at that time through

the whole world, wishing with the hearts & tongues of all, to prayſe her, bleſs her, & pray to her.

2. Say ſome little prayer before every decade where by to prepare your heart to be excited to that meditation & afterwards more eaſyly to cherish the ſame; before the firſt decade you may ſay.

Ave Virgo gratioſa
Virgo ſole clarior
Mater Dei glorioſa
Favo mellis dulcior
Rubi conda plus quam Roſa
Lilio candidior.

Or, *Ave templum Trinitatis & totius Deitatis nobile Triclinium.*

Before the 2. Decade: *Sancta & immaculata Virginitas, quibus te laudibus efferam, neſcio, quia quem cœli*

cœli capere non poterant tuo gremio contuliſti: Or, *Beata es Virgo Maria quæ Dominum portaſti creatorem mundi, genuiſti qui te fecit, & in æternum permanes Virgo.*

Before the 3. *O Maria Mater Dei auguſtiſtiſſima, per immaculatam conceptionem tuam, vel nativitatem &c. monſtra te eſſe Matrem, ſumat per te præces, qui pro nobis natus tulit eſſe tuus,* Or, *per te acceſſum habeamus ad filium, O benedicta inventrix gratiæ, genetrix vitæ, Mater ſalutis, O Maria, ut per te, nos ſucipiat, qui per te datus eſt nobis.*

For Frydays you may take prayers out of the Himne *ſtabat Mater*, &c, This being done, one thing more is to be deſired, not ſo much for the worke & fabrick, as for the fame & pompe of thy mauſolea; which is, as they were

re formerly uſed to celebrate many Sacrifices upon the ſepulchers of theire Kings, ſo you ought alſo to adorne the ſepulcher of thy Lord the King of Kings with frequent immolations & Sacrifices, you neede not be over ſolicitous in ſeeking for them, for every moment an abondance of more noble Sacrifices will beready at hand, then any of the Kings could imolate: And doe you aske which they are? doe you not know them? How miſerable are you, to be ignorant of thy vaſt treaſures, which you have not made uſe of, theſe Sacrifices are the innumerable Hoſties of the Body & Blood of Chriſt which every hour (for every moment it is celebrated in ſome part or other of the world) are offred to God for thee

thee which you can alſo offer to God the Father, by the vicar of Chriſt the Prince of Prieſts, either in thanksgiving for the innumerable benefitts received at his hands, or for the obtayning pardon of ſins, or to procure new grace, for this Sacrifice, as it is a thanksgiving ſo it is a propitiatory & alſo an impetratory Sacrifice.

But now should you aske me, when you might beſt make theſe oblations, firſt as often as you are preſent at the Devine Sacrifice of the maſs, you may doe it.

Alſo ſo often as you heare the bell ring to maſs, you should ſeeme to be invited to it.

If you are a Prieſt, what should hinder you ſo often as you are ſaying the hours, or that you areat maſs,

maſs, as you conclude every collect, *Per Dominum noſtrum, &c.* but that you should accuſtome your ſelf to reflect upon him, who at that moment of time is ſo often immolated to his holy Father in ſeverall parts of the world, & by offring the very ſame in the hands of all thoſe Prieſts,& by joyning your prayer to that moſt acceptable oblation? laſtly as often as you begin a worke of greater moment: This familiar forme of prayer may be uſefull to divert the paynes due for thy ſins, to beg plentifully grace for the well performing thereof, as alſo for a preparatory prayer, for which purpoſe this or the lyke may be made uſe of.

Accept o Holy Father Omnipotent

& Eternall God, all thoſe moſt pure hoſties of the Body & blood of thy Son, our Lord IESUS *Chriſt, which are offred up to thee in this hour through the whole word, which alſo I thy unworthy ſervant offer to thee my liuing God, with Chriſt the Prince of Prieſts, & thy univerſall Church, for my innumerable ſins, offences & negligences, that you will not deale with me according to my ſins, but according to the bowells of thy mercy & love, wherewith you did, ſo love us as that you would give your onely begotten Son for us:* O Holy Father lett not ſo much love, be in vayne: Thou who didſt not ſpare thy owne Son but gaveſt him for me, have mercy upon me.

The nearer Practice of Preparation before the Communion according to the same method.

AFter that you have carefully prepared your heart by the foregoing method, for the receveing of the Blessed Sacrament adorne the Mausolea of your heart with the most rich furniture of vertues, I am of opinion that you accustome your self in the holy ceremonys & misterys of the mass, to contemplate the whole life & Death of Christ, as if it were drawne to the life; but then it is to be expected that you the sepulcher of Christ, being animated and gifted with reason, by so unusuall a favour, should obtayne new affe-

fections, and endeavour ſumptuously to imprint them in your ſelf. Which that you may more eaſiily doe I have here ſett downe ſome rules according to the three ways of ſpirituall life, & diſtributed to the days of the weeke.

SUNDAY.

And layd him in a Monument wherein never yet any man had been layd. *Luc.* 23.

Diſpoſitions of the purgatife life.

CONſider if the Sepulcher in which the Body of Chriſt was buryed, had not been new, and never uſed, but had formerly been filled with many, and thoſe moſt foul carcaſſes, what thoughts would

would it have had of the dignity of Christ, & of its owne basse-nes.

Before Communion:

1. It would doubtles have acknowledged, that is was far unworthy of so great a Majesty & it would have been very much grieved, that it had prostituted the habitation of its God, initiated & consecrated by his blood, to such infamous monsters. Then it would have wished that fountaynes of teares might flow from his eyes, to was away its staynes & to prepare a plaee, with all decency adorned to entertayne the fountryne of purity.

2. Remarking that those teares could not obtayne a purity becoming so great a gueſt, unles this

is were mixed with the moſt pure blood of his God, but then hearing Chriſt inviting him to draw water with Joy from his fountaynes, I thinke he would firſt have conceived a great deſire of thoſe waters, mixed with confidence & Reverence, and afterwards he would have given himſelf wholy to the love of him, by whoſe love he was ſo invited.

After Communion.

Firſt at the preſence of ſo great a gueſt, it had undoubtedly cryed out in theſe or the lyke words, whence comes this to me, that the God of heaven & earth cornes to viſitt me, & by the example of King Henry the eigth of England who as Sau-

Saunders ſays, being formerly deſired by his Courtiers not to kneele at the preſence of Chriſt brought to him in the viaticum, anſweres, that though a man should sink himſelf a hundred foote under ground, he could not pay a due reverence to ſo great a Majeſty, & he would have layd himſelf not onely on the earth, but in the Center of the earth which place he knew he had oftentimes deſerved by his ſins. Laſtly it would have made acts of thanks giving, & ſo much the more, becauſe it acknowledged it ſelf unworthy of ſo many great benefitts.

It would have offred it ſelf wholy with moſt fervent affections to its Lord & Redeemer, & having conceived a holy pride it had

had ſeriouſly reſolved in his preſence, from that time forward never more to admitt of a more unworthy gueſt, nor never more to give entry to that beaſtly monſter of ſin, which that it might the better obtayne, it had petitioned that ſame thing from Chriſt its moſt beloved gueſt with fervent prayers.

MONDAY.

And layd him in a Monument which he had hewed out of a rock.

Diſpoſitions of the illuminative way.

IT appeares that the Sepulcher of Chriſt was cutt out of a rock & there fore it was ſo adorned & polished; If then it could but have ſeen its owne baſeneſs & the per-

perfections of its gueſt, lyke as wee doe, what doe you thinke it would have done?

Before Communion.

Firſt it would have been extreamely ashamed in preſence of ſo great a Majeſty that it was ſo vile, & earthy, & ſo un poliſhed with the roughneſs yet of ſo many imperfections: for (as St. Chriſoſt. obſerves. Hom. 83. upon St. Matt.) *How pure ought he to be who enjoys ſuch a ſacrifice? how much more ſplendid then the ſun beame ought that hand to be, which divides this flesh, how pure that mouth which is filled with ſpiritual fire, & that tongue which blushes with that adorable blood?*

2. Then conſidering, how this monument ought to be full of gold

gold & gems, in which the Majesty of God is to be buryed. It would then heartyly have wished, to have had all the Iewells & gold in the world, where with it might adorne it self for to entertayne so great a gueſt, but then reflecting that theſe ornaments might be procured from the infinite liberality of its Lord towards his poore ſervant, he would have poured forth a thouſand prayers, for the obtayning there of.

After Communion.

It would have acknowledged that it was a ſtone, & there fore could not expreſs affections of gratitude, admiration or prayſe proportionable to ſuch great miſterys; but having made the beſt

acts of adoration & thanksgiuing it was capable of, it would have discovered to its best beloved gueſt all its ſpotts & infirmitys, & would have conceived great hopes of obtayning a remedy for them, becauſe wee never read, that when Chriſt was yet a live, that he ever lodged with any, but with a profuſe liberality he beſtowed his gifts upon him.

2. It had moſt earneſtly begged of Chriſt, that ſince he conſecrated all things by his touch, lyke a diuine Midas, he would render him purged from all his ſpotts, ſhining with true Charity, that he would throughly polish him with all the comelyneſs of vertues, & laſtly make him a fitt habitation for him ſelf.

TUES-

TUESDAY.

Then Joseph taking the Body wrapt in a cleane Sindon
S. Matth. 27.

Dispositions of the unitive life.

COnsider that the Communicant is not onely the Sepulcher of Christ but becomes the very sheete in the Communion, frame to thy self then the affections, which that sheete being now to be made happy by the most beloved embrace of its Lord, who dyed for it & inebriated it with wholerivers of his precions Blood, would have conceived.

Before Communion.

1. Although it had knowne

that it was cleane, yet ponderiug in it ſelf, how that there could be no cleanelyneſs equal to ſuch great Miſterys, it would heartily have wished for the purity of Angelical ſpiritts, and if by chance it should have gott any ſpott, it would immediately have taken care to have washed it out with teares of compunction continually poured forth with a moſt ardent love to its God.

2. Having prepared its way by moſt profound acts of admiration & prayſe for ſo great an honnour & indulgence of its Redeemer, it would have opened all the in ward parts of its heart with moſt inflamed deſires of enjoying ſo great a good, and in expectation of its bliſs it would have bedewed his feete with continuall tea-

teares, ſending as it were ſo many epiſtles as there were drops, whiſpering to it's Redeemer in a moſt eloquent ſilence, theſe words *quia amore langueo.*

After Communion.

1. Obſerving with the eyes of faith thoſe millions of millions of Angells in his preſence, or before his throne (which happens moſt likely to every Communicant) falling upon their faces & bleſſing the lamb in theſe words, *The Lamb who was ſlaine is worthy to receive power & Divinity, &c.* Undoubtedly it had asked theſe innumerable troopes of Angells, finding it ſelf defective in thankes proportionable to ſo great a benefitt, that they would be pleaſed to lend it theire hearts and

mouths, & it would have wished to have ſung that canticle of benedictions to Chriſt with the hearts & tongues of them all.

2. It had ſett it's mouth to the ſacred wounds of its Redeemer, & eſpecially that of his ſide, & would have drawne the waters flowing with joy out of the ſacred fountaynes of love, which practice S. Chriſoſt. does particularly recommend reported by. R. P. Rodrigues 2. p. Tr. 8. c. 6. affirming that every communicant, as often as he frequents the ſacred miſterys of the Body of Chriſt, he ought to beleive that he goes to the wound in the ſide of Chriſt, & ſuck his blood.

3. It had earneſtly deſired Chriſt, that he would convert all it's love to Creatures into bitterneſs,

neſs, & that he would grant unto it, that hence forward it neither might, nor could love any other, but him ſelf who had loved it ſo very much.

WEDENSDAY.

They tooke therefore the Body of JESVS & bound it in linnen cloathes with the ſpices *Jo.* 19.

Affections of the purgative life.

Before the Communion.

CONſider 1. before that the Body of Chriſt was layd in the ſepulcher, it was embalmed with perfumes, & eſpecially mirrhe, you muſt doe the ſame thing in receiving the Holy

Euchariſt, this mirrhe ſignifys penitence & a deteſtation of ſin, & here with you annoynt the Body of Chriſt, if before you goe to the Holy Table, you diligently conſider all the wounds of Chriſt, and having asked him *how came theſe wounds in the middle of your hands*, you are infotmed by an interiour anſwere, that he received them in thy houſe, you vehemently grieve & wash thoſe wounds in teares of compunction.

Conſider 2. that thy ſins have not onely wounded Chriſt, but thy ſelf alſo with moſt grieveus wounds, there fore when you ſee the moſt precious balſome of his blood diſtilling from the wounds of thy ſaviour, moſt ſoverain, to cure thy wounds, your muſt approach with ardent deſires to that

that Sacrifice in the Holy Communion.

After Communion.

1. After you have made a moſt humble adoration, confeſſ your ſelf unworthy ſo great a benefitt, & be ashamed, that you should yet afflict ſo benigne a Lord with ſo many wounds, then laſtly you muſt annoynt his ſacred ſcarrs with the mirrhe of penitence melted in the heate of burning charity, humbly deſiring alſo, not onely the mirrhe of penitence, but the ſpikenard of humility, the balſome of charity, & all other unguents & perfumes whatſoever.

2. You muſt beg of Chriſt the true Samaritane, that he will bepleaſed to heale thy wounds

with the wine with the oyle of his life giving blood.

THURSDAY.

And he layd him in his owne monument.

Affections of the illuminative life.

CONsider that wee in the Holy Communion doe, as S. Joseph of Arimathea did. For what is our Body else but a living Tombe of our soules? and when wee receive Christ in our Body, is it not burying of him in the same sepulcher with our soules. Then.

Before the Communion.

First having considered the vileness of thy Body, you must

ex

exceedingly humble your ſelf in the preſence of ſo great a Majeſty ſeeing he is pleaſed to enter into ſo vile an Inne, ſcarce worthy to lodge thy ſoul, there fore at *Domine non ſum dignus* you may make uſe of the pious practice of ſome, who at each petition thereof briefely diſcover to Chriſt the ſingular heads of theire unworthyneſs, (viz) at the firſt *Domine non ſum dignus* becauſe you are God, & I am a creature betweene which there is an infinite diſtance; at the 2. *Domine non ſum dignus* becauſe you are God infinitely perfect, I am a poore worme deſervedly reputed amongſt the vileſt of creatures, for what is flesh but hay & Dirt, Dung, the Daughter of rottenneſs, the ſiſter of the wormes;

at the third *Domine non ſum dignus* becauſe thou art infinite goodneſs I am a ſinner, who by my ſins have made my ſelf worſe then any creature, how vile ſoever, nay worſe then a very nothing.

2. Yet having conſidered the infinite goodneſs, who for thy ſake did not deſpice the ſtable of Bethleem, he did not deſpice the gibbet of the croſs, excite hope & confidence in thy ſelf, not ſupported on thy meritts, but on his clemencie. And when you ſhall heare the voyce of thy ſaviour inviting thee to him, & encouradging thee with theſe words, *Come to me all yee that labour, & I will refresh you, & my Delight is to be with the ſons of men.* Lett thy ſoul melt in the love & deſire of thy Beloved & ſay. O Lord if thy delight

is

is to be with me, why is it not my delight to be with thee? O lett it be so, thou in me, & I in thee, grant that wee may be so for ever.

After Comuunion.

1. You must make your acts of gratitude to Christ so much the greater as before you acknowledged your self unworthy of so great a benefitt, for the greatness of the benefitt becomes bigger by reason of thy unworthyness, therefore the obligation of thanksgiving grows also greater.

2. You mnst lay open to your beloved saviour your maladies, weaknesses, & infirmitys, & you shall beg of him that he will be pleased lyke an other Elizeus with the

the heate of his Charity, to give warmth to thy ſoul oppreſſed with the maladies of its vices, & almoſt deſtroyed, & to beſtow upon it a ſpirituall life, for which end you muſt lay the miſticall parts of thy ſoul upon the parts of Chriſt, you muſt lay the head upon his head, Eyes upon his Eyes, mouth upon his mouth hands upon his hands, feete upon his feete, & heart upon his heart, & you muſt conjure him by what ſoever is holy, that he will give thee Eyes according to his Eyes, a tongue according to his rongue &c. & finally a heart according to his heart.

FRYDAY.

An he rolled a great ſtone to the Doore of the monument.

Affections of the unitive life.

THe laſt ceremony of the ſepulcher of Chriſt gives us a remarkable notion of doing the ſame, in the moſt Bleſſed Sacrament of the Euchariſt. That before you approach ro the holy Communion, you lock all the gates of your ſenſes, & alſo of your heart to all created Beings, & that afterwards you lay a great ſtone at the doore of thy heart of a firme & conſtant reſolution, that upon no occaſion what ever, you will ſuffer the treaſure committed

ted to you, in receiving the Holy Sacrament tobe taken away.

S. Be heartily grieved that you have hitherto permitted your ſences nay & your heart to wander ſo freely through ſome formes & ſpeeies of created Beings, & ſometimes to have been led a way with the vayne affections of them.

2. Open thy heart to thy God, & confeſs to him, that there is nothi ng in created beings, in which thou canſt acquieſce, confeſs with St. Auſtin *thou haſt created us o Lord for thy ſelf* & therefore our heart is unquiet untill it reſts in thee.

3. Having diligently shutt up all the gates of thy ſenſes to all created Beings, lay open the very bottome of thy heart to enter-

certayne the fervent desires of him, who onely can fill it & perfectly make it acquiesce, as likewise to those charitable & sweete invitations of Christ, wher with he compells, & wins every one to himself, with these or the like words. *Come all yee who thirst, to the waters &c. if any one thirsts lett him come to me & drink, &c.* onely answere with the Saramitane, *give me o Lord of this water that I may drink & never thirst more*: and with the Royall Prophet: *Even as the heart desireth after the fountaynes of waters, so doth my soul desire after thee o God: my soul hath thirsted to thee, my flesh to thee very many wayes.*

After Communion.

Offer to the Eternall Father,

in

in thanskesgiving for the Infinite Benefits of the Holy Eucharist, the pledge of the Body & Blood of thy most beloved, son then which oblation nothing can be more devine, nothing more grateful to him.

2. Turning to Christ, kiss his sacred wounds, & inebriate thy thirst with the promised waters.

3. As you drink lissen to your Saviour expostulating with thee; Behold I am all thine, when wilt thou be all myne? why not now? there is nothing hinders me of being all thyne, neither heaven nor Divinity, nor Gibbet: & what hinders thee, that thou art not all myne; doest thou doubt after sueh tryalls of love, whether I will doe thee any evill? why then doest thou hesitate?

give

give all, for all, nay say from the bottome of thy heart, my Lord & my God, thou art all myne & I am all thine, and whose should I be, but my Creators, & Redeemers? but his, to whom I owe my self more then a thousand times over, who to save the life of his unworthy servant, annihilated himself, & freely gave himself up to death.

4. And lastly firmly resolve to bid adieu to all creatures, & here after to dedicate thy self to the onely good pleasure of thy good God.

SATERDAY.

COnsider that the ever Blessed Virgine was present at the sepulcher of Christ, & with her

her advice, & hand, did assist St. Joseph of Arimathea & the rest in burying him; therefore when in the Holy communion you are preparing the misticall sepulcher of Christ, first of all beg of her that she will vouchsafe to keep thee also in that worke, in the meane time narrowly observe, & endeavour to imitate the offices of Piety & Charity which the mother of God her self did performe to her most beloved son, as well in his reall, as in his misticall sepulcher as often as she received his sacred Body.

Before Communion

Consider how sollicitously she washed the sacred Body of Christ & those sacred wounds with her teares, how often she kissed them, how

how often she embraced them, how richly she embalmed it with all kinds of parfumes, but eſpecially with the balſome of moſt ardent Charity; & endeavour to imitate the ſame as earneſtly as you can, bring with you a torrent of teares, & let not the apple of your Eyes be ſtill, mix the fountaynes of your teares with thoſe living waters flowing from the fountaynes of your Saviour, & with them thus mixed, wash every wound of Chriſt. As alſo the ſoares & ſpotts of thy ſins, then with a ſingular affection of Love kiſs & embrace thoſe wounds of love laſtly if the perfume of vertues begin to fayle, beg of the ever Bleſſed Virgine, that she will be pleaſed to lend thee ſome of thoſe, with which she abounds, & has

has to ſpare; offer to Chriſt all the parfumes of his holy mother, & as many inflamed deſires, if it where in thy power of annointing his ſacred Booy.

After Communion.

At the preſence of Chriſt redouble the preceding acts of love & devotion renew the embraces & kiſſes of thoſe ſacred wounds, & laſtly having made an entire oblation of thy ſelf, beg of Chriſt that by the example of his Mother he will ſo ſettle thee in his love, that you may never any more be diſtracted or torne away from his embraces.

PRA-

PRACTICE

Of the howrely recollection from the misterys of the Passion Christ.

THis may he rendred very usefull by reollecting what Christ suffred in that hour for us, according to that which is called the watch of the passion, partly by exciting in us affections of gratidude, & by offring all the actions of that hour to the glory of our Blessed Redeemer, lastly if the time be not spent, by beging some vertue conformeable to the present mistery, the following scriptures may incite affections of gratitude, which to avoyde custome & tediousness, you may vary & make use of by alternative weekes.

1. Wee-

1. Weeke *The Lamb is worthy*, who for my ſake was buffetted, or who was crucifyed &c. (according to the preſent miſtery, *to receive vertue & divinity.*

2. Weeke, *Benediction & Glory, & wiſdome, & thanksgiuing, honour, virtue, & ſtrength to God*; who for my ſake was placed behind Barrabas, mocked by Pilate &c.

3. Weeke *All thy Angells & Saints adore thee O Lord* IESVS, *& glorify thee for ever: All the earth adores thee, & prayſes thee, & ſing Pſalmes to thy name O Lord.* Becauſe in this hour you were pleaſed to cary thy croſs, to be crucifyed, to dye for me. But more fervently to begin this practice, & more conſtantly to retayne it, the following conſiderations attentively meditated may prove advantagious.

I. CON-

I. CONSIDERATION.

Every hour to frequent the Memory of the Paſsion.

CONſider that your Redeemer, although he be your King & your God, yet he had thee, a moſt unworthy wretch, in his memory, not onely every hour, but every moment, & for that reaſon is pleaſed to retayne the ſcarrs of his Paſſion to all Erernity, that he may continually have before his Eyes thy name writt in his hands, & lykewiſe by the lecture thereof refresh the memory of thee. As it is in Iſa. 49. *VVhy? can a woman forgete her Infant, that she will not have pitty on the ſon of her womb? & if she should forgett, yet wil not I forgett*

thee : behold I have written thee in my hands : Canst thou then so forgett thy Deare Saviour , as not be mindfull of him once an hour.

II. CONSIDERATION.

Renew gratitude euery hour.

CONsider if after that , that wicked Paracide had perpetrated his wicked dessigne on Henry the fourh his King , & had recevied the sentence of his sharpe punishment , to which he was condemned ,if just when the torments were to begin , the son of the King by an unheard of prodigie of compassion , had made himself guilty of death in his place , & freed him both from the torments he was to endure, & al-

alſo from the crime; wath a heart of gratitude would this paricide have had all his life after, to this ſo benigne Prince! how deepely the memory of ſuch a benefitt would remayne imprinted on his heart &c. & then compare this benefitt with that of thy Redeemer, an earthly King with God, a punishment of two or three houres with eternall fire. Surely if you had any love, you would not onely make acts of gratitude every hour to ſuch a benigne Redeemer, but you would conclude with the Apoſtle *Charitas Chriſti urget nos, ut qui vivunt, non ſibi vivunt, ſed ei, qui pro ipſis mortuus eſt*: That is the Charity which wee owe to the immenſe love of God towards us, does not onely excite us & kindly

ſolicite us, but alſo preſſes us, & putts a neceſſity upon us, that ſo long as wee live, wee can thinke of nothing but him, or for his ſake, nor ever love any thing hereafter but him, or for him & this is properly living to him, who is dead for us.

So indeed, ſays Xenophon, did ſhe live for her moſt deare Huſband (having onely received a ſmaller benefitt, & that in words not in actions, and a wiſe from a Husband) but ſo did the wife of Tigranis King of Armenia live for her Husband, a moſt remarkable example of gratitude; for he with his wife being taken priſonners by Cyrus King of Perſia, and afterwards he being admitted to the Kings table, & being asked, what he would give for the liberty

liberty of his wife, anſwered that he would not onely give up his Kingdome in recompenſe of that grace, but he was ready to give his life & ſpend his blood; His wife did burne with ſuch affections of love & gratitude towards him that afterwards being reſtored to theire Kingdome he asked her what she thought of the beauty & Majeſty of Cyrus, she ſayd, that truely she had obſerved neither of them, neither could she looke upon any other face then his, who had offred his life for her ſake.

Mind this you moſt vile earth worme mind this thou buſy ſlave, guilty of a thouſand torments, freed by the blood of thy King & God from hell, and laſtly conſider whether ſo great a love

of thy God, does not deserve, that hereafter you should not onely live for him, who dyed for thee, but if you had a thousand & a thousand liues, you ought to give them all for his service.

The third Consideration.

Proposing the fruite of this exercise, consider, that this exercise will bring you great merit in this life, & in the next a crowne of glory, for if as Albertus Magnus testifys, one simple & devout remembrance of Christ suffring, has more value & merit before God, then a yeares fasting, & every day to take bloody Disciplines, what treassures of grace will he lay up, who has practiced it many yeares, that is

is a thouſand & a thouſand times, not onely a ſimple & devout remembrance of Chriſt ſuffring, but alſo, (which muſt moſt neceſſaryly happen from ſo alluring an example of all vertues ſo often placed before his Eyes, & ſo fruitefull an affluence of graces flowing from thence) con joyned with a ſerious meditation.

Conſider alſo what peace of mind in all thy life time, & chiefely what tranquility & ſecurity in death will it bring thee. If by chance it happens, that you are led from it, by a to great propenſity of your mind, either to play, to ſtudy, or to the vanitys & riches of this world; when afterwards, having nothing elſe to doe, thou doeſt examine thy

conſcience, and doeſt diſcuſſe the affaires of your ſoul; expoſtulate thus with thy ſelf; am not I o my ſoul, am not I growne mad that for the Love of tryffles and gugaws, of which there will be no memory, unleſs it be to punish us, no remembrance unleſs it be to encreaſe our ſmart, I ſay that for the love of ſuch toys, should either not endeavour to acquire, or lett ſlip that golden peace, which the whole world, & all that is in the world cannot give? when wee have a feild capable of ſuch rich & noble corne, shall wee either neglect to ſow good ſeed in it, or shall wee ſuffer it being ſowne to be choaked with nettles & thornes: for as truth it ſelf witneſſes, what are riches & vanitys of this word, beſides thor-

thornes & nettles, which with innumerable prickles ſting the husbandmen, and make them bleed with cruell wounds.

If any be deſirous of this watch of the Paſſion, behold an Inventory in few words.

The watch of the Paſsion.

At the 7. hour in the Evening Chriſt waſhes his Diſciples feete, & inſtitutes the moſt Holy Sacrament.

At the 8. hour he directs his Sermon to his Diſciples.

At the 9. hour he goes to the garden of Gethſemany.

At the 10. hour he prays to his Father, that if it were poſſible the cup of his Paſſion might paſs from him.

At the 11. hour, He ſweates Blood through his Agony, & ſadneſs to Death.

At the 12. hour, He is betrayd by Judas, & ſeaſed upon.

At the 1 hour, He ſtands before Annas, & is buffetted.

At the 2. hour, He is accuſed before Caiphas.

At the 3. hour, He is denyed ly Peter.

At the 4. hour, He is beaten ſpitt upon, & mocked by the guards.

At the 5. hour, As a blaſphemer he is declared guilty of death.

At the 6. hour, He is delivered over to Pilate.

At the 7. hour, He is ſent to Herode, & is mocked by him.

At the 8. hour, Barrabbas is preferred before him.

At

At the 9. hour, He is whipped & crowned mith thornes.

At the 10. hour, He is presented to the people & judged to death.

At the 11. hour, He carrys his crosſ.

At the 12. hour, He is cruifyed.

At the 1. hour, He prays for his crucifyers & promiſes Paradiſe to the thief.

At the 2. hour, He delivers the Bleſſed Virgine to S. John to be his Mother, complaynes that he is forſaken by his Father, & crys I THIRST.

At the 3. hour, Commending his ſoul to his Father he delivers up his ſpirt.

At the 4. hour, his ſide is pierced with a launce.

At the 5. hour, He is taken from the cross.

At the 6. hour, He is buryed.

FINIS.

THE

THE SUMME

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